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Donoso Cortes, a Christian Statesman and Political Philosopher

II.

Lecturing, however, was not the field Donoso Cortés was destined to cultivate. A memorandum he had prepared regarding the succession of the daughter of the King of Spain, Ferdinand VII., to the throne was the occasion for his appointment as Secretary to the Minister of Justice. He was deeply stirred by the revolutionary disturbances of 1834; to him they were more than a simple occurrence in the history of the nation; they were a fanal erected by Providence for the guidance of a misled society and a godless world. At the time Donoso was still a Liberal and a follower of the current cult of Human Reason. Having been repeatedly promoted in the career he had adopted, he resigned his latest position to devote himself to writing in general and journalism in particular, his efforts being mainly directed against political anarchy and atheism. The civil war in Spain caused him to travel to Paris, where he came into close contact with de Bonald and de Maistre. Here he enjoyed better opportunities than were granted him in Spain to witness the struggle between atheist Liberalism and its offspring and antagonist, Socialism, and to learn the arguments advanced by their proponents. The three years (1840-1843) spent in France contributed a good deal to the molding of Donoso's thought. Returned to Spain, he was elected by his constituents as a deputy to the Cortes. Several brilliant speeches, mostly of a political character, like the one on Dictatorship, and his cleverness in managing affairs of the Crown, attracted the attention of many influential personages and secured for him signal honors, notwithstanding his comparative youth. He seemed to be destined to guide the nation through the stormy seas rushing in upon it. However, he lacked either the will to power, the ambition to rule, or the self-confidence and assurance such ambition or will presupposes. As a result he contented himself with the one and the other minor office: for a short time he served as Minister at Berlin, and later as Ambassador at Paris. The great event that proved the turning point in his life occurred between 1843 and 1847—his conversion. It was his journey to Damascus which obliged him to re-

ject his former belief in Liberalism, Progress, and worship of Human Reason. The ripest fruit of this period is his *Essay Concerning Catholicism, Liberalism and Socialism*, an English translation of which was published at Philadelphia over seventy years ago.¹⁾ It is with this important treatise that we deal in the subsequent paragraphs.

Donoso Cortés must be accounted a member of that noble guard of Catholic "defenders of the Faith" and Catholic institutions who arose in the age between the French Revolution and the establishment of bourgeois Liberalism. De Maistre and de Bonald, Montalembert and Veuillot are a few of these illustrious characters. Although he was undoubtedly influenced by this French group, and chiefly by de Bonald, yet he is a character and a mental force entirely unique and original. In fact, Donoso survived most of the thinkers referred to because he had the will to go back to fundamentals. Even where he deals with contemporary problems, he visualizes things *sub specie aeternitatis*, thus revealing the nexus between time and eternity. Influenced in a measure by de Maistre, Donoso realized that in the background of the two movements stirring his age—Liberalism and Socialism—a theology exerts a strong influence; a wrong theology indeed, but nevertheless a theology. It was necessary to confront this erroneous theology with the true teaching; to explain where and how far the two deviate from each other and whether or not they may be reconciled. Donoso denies the possibility of compromise between them and admits of no chance to escape choice between them. His denial of the possibility of mass conversion adds to the dramatic and apocalyptic character of his philosophy. Since that cannot be, the irreversible trend of the *saeculum* goes inevitably forward to a tremendous despotism of satanic grandeur. What he terms "La civilización filosófica"—in reality, the liberalistic and atheistic philosophy of the Enlightenment—will dominate the age; it will develop towards a mass-democracy rule, and So-

1) Philadelphia, 1862. M. V. Goddard was responsible for the translation, and prefaced the text with a sketch of Cortés' life and works, having followed an Italian author, G. E. de Castro. Another edition in English was published at Dublin in 1874; the Rev. W. M. Donald, a priest of the Irish College in Salamanca, was its author.

cialism will be its last word and its realization. Is there no hope for escape from this development? Human power and human reason cannot provide it; God's personal interference alone can do so: "El triunfo sobre el mal es una cosa reservada a Dios, si pudiera decirse así, personalmente."²⁾

The disorder prevailing in a society without faith foments revolutions. They are the great beacon lights erected by Providence and history. Those generations which lived their lives without witnessing the horrors and upheavals of revolution, live and die "sin salir de la infancia", without having passed the threshold of childhood. Only those who have lived through periods of revolution may boast of having worn the "toga de virilidad"; they alone are entitled to call themselves men. Donoso emphasizes the function of revolutions; according to him they strengthen the Faith just as heresies do. He confesses of himself that he never understood "la rebeldía gigantesca de Luzbel" (the gigantic rebellion of Lucifer) until he had witnessed with his own eyes the mad conceit of Proudhon, the dominant representative of aggressive atheistic Socialism of the time. To him the end of Liberalism is domination by the mass, periods of revolution, despotism. Freedom decays—it has no future, because the religious foundation of modern society has vanished. No society can exist without order and social control (as we would term it today); if this order and control is not established by the operation of spiritual forces in the soul of man, it must be set up from without—by an all-organizing, all-controlling, all-determining police force. In the last analysis it is either God or Caesar who dominates man's life. There may be periods during which this vital alternative is concealed from man; but they can be only periods of transition, similar to the one Liberalism enjoyed during its early development. Bourgeois society, based on a liberalistic foundation, may assume freedom can be achieved even though a religious foundation of life be lacking, and that it would correspond more fully with man's nature and dignity than under other premises. But this is the tragic error of Liberalism, and the system pays a high price for this mistake. The price is the raising of human and earthly values to the dignity of absolute values. They then enslave man under their domination. Once the dominant forces were Human Reason, then the State, then Society, then economic interests, and later arts and sciences: all of these, which possess rights in an objectively well ordered system, strove for autonomy and raised themselves beyond their natural rank, and as a result we have the demoniac disorganization of modern life. Life has lost its all-comprising, transcendent basis:

religion. Let me add here what the great German philosopher Max Scheler once said to me: The soul of man is created so that it cannot dispense with or circumvent religion. If the true religion is forsaken, man will set up temporal gods unto himself, and will suffer by being enslaved by them.

Donoso Cortés realized the quasi-religious character of the Liberalism and Socialism of his day. This character was evident not only in the faith and zeal, ordinarily devoted only to genuine religion, with which these philosophies were embraced by their adherents, but also in the close adherence of the philosophical and ethical structure of Liberalism and Socialism to accepted Christian concepts and values. For instance, there can be no doubt that the idea of progress has its roots in the Christian philosophy of redemption—progress is one of the many secularizations which the doctrine of redemption has engendered. Other secularizations of the same doctrine are the idea of the perfectibility of man—a term very much in vogue in the salons of the followers of the French Enlightenment during the 18th century—and the concept "development" which replaced the term progress after the middle of the 19th century. One might even say that, whereas the idea of the perfectibility of man was an ascendent aristocratic notion peculiar to the 18th century, that of progress was characteristic of the rising bourgeois class of the 19th; later the powerful impact of the natural sciences, with their astonishing achievements, substituted for the idea of progress that of development. The vigorous dynamism characteristic of these philosophies of progress and development enslaved three generations of western civilization to such an extent, and caused such disorganization of life in all its spheres that our own time is marked by a multitude of counter-terms revealing our great wants and needs. Present-day thought circles around Adjustment, Security, Stability, Organization, around objective order, objective values, what is static, and equilibrium of our souls and of our social, political and cultural institutions. In these our days man is being disillusioned, and this disillusionment may be the first step back to the eternal order imposed on man created after the image of God. We cannot escape this image; but if we strive to escape it, we must not forget that Lucifer too is created after the same image and likeness!

Human reason cannot avoid facing the decisive issues of God, of good and evil, freedom of the human will, and man's final destiny. These are Donoso Cortés' focal statements. These issues Liberalism as well as Socialism must meet. How do the two systems meet them?

Let us turn to Liberalism first. Liberalism has no theology beyond that measure of theological thinking which every school of thought

2) From a letter to Montalembert. "The victory over evil is, if one may use the phrase, a matter reserved to God personally."

shares with all others by reason of an inner necessity. Liberalism has no formal creed; in fact, it does not wish to have one; it despises theological concepts. It is quite content with a vague belief in an abstract and an indolent God, who created the world and since then permits it to go its own way according to established laws. Men owe Him reverence but no obedience. The true rulers of the world are the enlightened philosophers and the governments. Human reason, and it alone, guides the world, or should guide it. Liberalism believes that human reason is embodied in the educated and enlightened classes, primarily, of course, in the minds of the philosophers. As Donoso puts it: Liberalism acknowledges a "constituting" sovereignty of God, but no "actual" sovereignty. Catholic doctrine concedes to God both sovereignties; liberalistic half-heartedness yields to Him only one,—but this half-heartedness leads inevitably to the negation of any sovereignty of God, to atheism and to the sovereignty of the masses. This is attained in Proudhon's Socialism.

Liberalism attains to power only in periods of decay. Liberalistic rule is short-lived, transitory, shifting between religion on the one hand and radical negation on the other. Liberalism dares neither to pronounce a positive yes or no; it avoids decisive affirmations and negations by an obliging "distinguo." The means to avoid a clear-cut affirmation or negation is the philosophical discussion pointing out the *pro* and *contra*, and thus dodging any decision and the activity that should follow such decision. But this attitude is contrary to man's nature, which demands decision and action. The day will come when the masses will overthrow the rostrums of the philosophers and drag these teachers through the mire. To accomplish this is the historic mission of Socialism; it is determined to meet the all-dissolving discussion with force, to stifle with violent means and in blood sophistic talk concerning the great issues of mankind.

In a dramatic vision Donoso Cortés perceives on the one side the rising star of God, on the other the menacing cloud of the wrath of the masses. On the day of the new Armageddon, when the Church will meet the hordes of Socialism on the field of battle, no one will be able to say what will have become of Liberalism; even before that time it will have completely vanished from the scene.

GOETZ BRIEFS, Ph.D.
Washington, D. C.

An economic civilization troubles itself about the Universe much as a hive of honey-bees troubles about the ocean, only as a region to be avoided.

HENRY ADAMS

New Deals, Past and Present

XXVI.

Even as the popular hue and cry in the first half of the 19. century for the introduction of the parliamentary system and the granting of parliaments by reluctant rulers gave proof of the irresistible influence of Liberalism, thus at present the eclipse of both the system and the institution referred to indicates the debacle of the political ideals founded in Individualism. It seems almost incredible that the inauguration of a parliament in Constantinople and Peking was greeted with great acclaim not longer ago than the first decade of the present century, while more than mere criticism of the parliamentary system is so general today. The institution has ceased to exist, in fact, not in Soviet Russia alone, but also in Germany, Italy, Portugal, not to mention Turkey. That the tendency to do away with parliaments has not yet run its course, is certain.

"I do not want to prophesy," the Portuguese Prime Minister, M. Salazar, wrote not long ago in *Nouvelles Litteraires*, of Paris, "but I am convinced that 20 or 30 years from now there will not be a single parliament in existence with the power to make laws." Speaking as a jurist, Salazar, who has been a professor of law, contends that an assembly cannot work seriously. "It is contrary to human nature," he asserts. The parliamentary system is said by him to deprive a man of one of the factors contributing to work and perfection—the sense of responsibility, which raises men above their own level. One of these accusations at least the presidential candidate of the Republican party intends to emphasize during this year's campaign—that Congress had lost the sense of responsibility and resigned the power, with which the Constitution invests this body, to the President. Inability on the part of parliaments to meet the exigencies of the times intelligently and courageously is quite generally considered the chief reason of their decline. And they cannot be absolved of the charge of having fiddled while Rome burned. Not infrequently they serve the party rather than the country; there is truth in M. Salazar's statement: "It is only since the dictatorship that Portugal has really known liberty. Formerly there was liberty only for the friends of the party in power."¹⁾ Governments were, to refer to another feature of the same problem, in not a few countries so hampered by parliamentary parties in the exercise of power that it was impossible to accomplish for the common good what was contemplated. Consequently the institution men not so long ago believed the very bulwark of civil liberty is no longer regarded with respect even. Men quite generally sense that it belongs to a period now fast drawing to its close; that

¹⁾ Newspaper report.

the modern parliament, which had its origin in the British merchant-State, has run its course.

Voltaire, and other Frenchmen of his time, perceived the British Parliament to be an institution extremely favorable to the class they represented, the old Third Estate. Fought for, parliaments ultimately served well the bourgeoisie of France and other countries of continental Europe. Lenin, on his part, made short work of the Russian Duma which, dominated by Liberals and tame Socialists, had proven so impotent in the face of chaos. As for our country, Professor Albert Jay Nock outlines in so provoking a manner the origin of the parliamentary system we know in the third chapter of his volume "Our Enemy, the State." Having pointed to the difficulty the merchant-polity of the 17. century encountered in England in reconciling matters which in their nature cannot be reconciled, Professor Nock concludes, "the best that could be done with it was by making certain structural alterations in the State, which would give it an appearance of expressing these ideas, without the reality." The most important of these changes, the author of this statement thinks, "was that of bringing in the so-called representative or parliamentary system, which Puritanism introduced into the modern world, and which has received a great deal of praise as an advance towards democracy. This praise, however, is exaggerated. The change was one of form only, and its bearing on Democracy has been inconsiderable."²⁾

The distinguished German jurist Rudolph von Jhering has said that "to destroy an old institution may be only to destroy the chrysalis which hides the future butterfly." Unfortunately, man cannot vision what shape his efforts may take ultimately. Throughout the ages men have dreamt their dreams of a nobler order of things, only to discover in the end that the masses had exchanged one master for another. Royal Absolutism, to instance an experience of modern history, for Capitalism; the assemblies of Estates which accord far better with the principles of the corporative state than does a parliament, founded in Individualism and representing an amorphous society, for wasteful, costly modern parliaments. Unfortunately, the prevailing trend, away from parliamentarism, has for its corollary the trend towards Fascism on the one hand and Communism on the other. Neither the black nor the red butterfly appears at all attractive to people that have not suffered either the extreme vagaries of the party system formerly prevalent in Italy and Austria, nor the absolutism practiced by a ruthless and corrupt bureaucracy, as in Russia.

Both in England, where parliamentarism has many critics, and in our country the representative system is still firmly entrenched in the minds of the people. There is as yet no in-

clination to hold it responsible for our social and economic ills. In fact, Congress is still considered even by our avowed reformers of every shade the possible redeemer of the Nation from the evils that befall it in recent years. Nevertheless it would not be wise to overlook the popular inclination to cure the ills of Democracy by granting the masses an ever-increasing direct, unmodified popular power. Events may, should the Nation continue in this direction, carry us towards what is in truth an abandonment of self-government and an approach to what Francis Lieber eighty years ago called "imperialist sovereignty, whether there be an actual Caesar or not—to popular absolutism, whether the absolutism remain for any length of time in the hands of a swerving majority, subject of course to a skillful leader, as in Athens after the Peloponnesian war, or whether it rapidly passes over into the hands of a broadly named Caesar."³⁾ The experiences of the past two decades have proven the sagacious scholar a wise forecaster of possible political disturbances. An optimistic people, we may believe ourselves secure from the dangers Lieber speaks of, although we have witnessed the consummation of his fears in a number of countries, but ideas have a strange way of transcending geographical borders, avoiding censorship—and frontier guards.

Specks appearing on the horizon, no larger than a hand, may expand and produce a catastrophe. Of such signs there are not a few discernible even now. The advent of Fascism in our country did not seem impossible while the Nation was attempting to soothe the Depression and originate at the same time a program of reform for which the people were not ready. Long continued social unrest always forces politicians to accede to the demands of the masses for relief of the cause of their complaints and to obtain to greater power. Both are concerned exclusively with the present, the removal of oppressing conditions on the one hand and the irritating discontent on the other. Not infrequently half-measures are resorted to, similar to opiates intended to give temporary relief to a patient. Because they do not attack the root of the evil, they frequently aggravate the ills of society. At other times—and it is this danger we should fear most under present circumstances—arbitrary power or centralism recommends itself to popular favor by the promise of substituting what Lieber calls "a democratic equality for oligarchic or oppressive unjust institutions."⁴⁾ And while the levelling principle may seem to be on the side of the levelling power, ruler or party, it is merely a new chain around the neck of the mass is being forged. An amendment of the Constitution, granting Congress and State Legislatures the

³⁾ On Civil Liberty and Self-Government. Enlarged Ed., Phil., 1859, p. 395.

⁴⁾ Loc. cit., p. 395.

power to decree minimum wages, may, to point out a possibility of this nature, prove a curse to the workers. Firm in the belief, that the majority-principle must continue to prevail, and that, because they constitute the most numerous class, the workers will always be able to influence in a manner favorable to themselves the *volonté général*, they accept so blithely every proposal promising greater advantages to the mass. The enthusiastic reception granted the New Deal, because it seemed intended to curb the power and influence of money and the "greedy rich", courted a danger not without parallel in history. Labor desired the State—i. e. the Federal Government—should be endowed with more far-reaching influence and powers than those contemplated by the framers of the Constitution. It is presumed, of course, that the State will use both for the benefit of the masses. In the 16. and 17. centuries, the rulers of Spain, France, and a number of other countries of Europe, succeeded in establishing the central power against the nobles, provinces, cities, but the results were not beneficial to the common. Because, as Francis Lieber declares while discussing the problem of self-government, instead of transforming the institutions, or of substituting new ones, "the governments levelled them to the ground, and the unhappy centralization was the consequence which now draws every attempt at liberty [in the countries of Europe Lieber had in mind] back into its vortex."⁵⁾

The danger of our levelling institutions is evident; the tendency to do so is deeply rooted in the American character. "The American is nomadic in religion, in ideas, in morals," James Russell Lowell thought, "and leaves his faith and opinions with as much indifference as the house in which he was born."⁶⁾ The adoption of the unicameral system by the people of the State of Nebraska indicates this characteristic has not receded since the essays, we have quoted from, were written. Although the principle of two houses is so well founded both in Anglican principle and American practice, the elimination of the Upper House by the people of a western state was hardly noticed by the vast majority of Americans. Nevertheless it is a subject that needs to be discussed, especially at the present time. The unicameral system would, we believe, should it become general in our country, inaugurate a system anchored in the power wielded by a central authority. We would experience a levelling not far removed from the totalitarian model. Germany has a Reichstag today; but what a shadow it is even of the old Reichstag of the Holy Roman Empire, that ceased in the beginning of the 19. century. Italy has retained its Senate and Chamber, but they are consulting bodies merely, while in Soviet Russia the new constitution

provides for what must in reality prove a false pretense. It is to be feared that, should more States, and ultimately perhaps the Nation, 'go progressive', to the extent of disowning the principle of two houses and the bicameral system, we would witness a levelling of the parliamentary system to the ground, and not a transformation of the institution, or a substitution. Italian Fascism at least tries to accomplish this purpose through the medium of its Corporations (there were seven in the beginning: Industry, Agriculture, Transportation, Banking, etc.). But Austria and Portugal alone, so far, have substituted for the parliament of Liberalism a system of representation according to estates in agreement with the corporative idea, the political-economic basis of Quadragesimo anno.

With regard to the arguments advanced against the principle of two houses, it will be well to remember the opinion expressed by that distinguished teacher of political science, repeatedly quoted by us, Francis Lieber. "The bicameral system," he writes, "is called by the advocates of democratic unity of power [and we tend in this direction at the present time] an aristocratic institution. This is an utter mistake. In reality it is a truly popular principle to insist on the protection of a legislature divided into two houses." The danger inherent in the unicameral system, established in Nebraska with the aid of Senator Norris, a Progressive after the heart of the liberal-socialist *Nation*, Lieber found in the statement of Lamartine that the great principle of unity [so dear to the French, the ideal the German National-Socialists now strive for with genuine Teutonic thoroughness] required the establishment of one house, and that, unless the legislature was vested in one house alone, it would be difficult to make it pass over from a simple legislature to an assembly with dictatorial power. This is, as Lieber remarks, "precisely the danger to be avoided."⁷⁾

Pennsylvania did, in the days of Benjamin Franklin, and not without his counsel, adopt the unicameral system. Other states were inclined to follow this example. In order to counteract this tendency, the elder Adams in the beginning of the year 1787 published his Defense of the American Constitution. Not many months later, in September, the National Convention changed the Federal Constitution from the single Assembly of the Confederacy to a government formed after the Anglican model. Nebraska is the first State of the Union to reject the principle of two houses since then. While this step created less sensation than the journey of some wealthy woman to Reno for the purpose of obtaining a divorce, it may assume great importance in the future. It may mark the beginning of the epoch of decline of parliamentarism and the party system in our

5) Loc. cit., p. 395.

6) Fireside Travels, Orig. Ed. 1864-76, p. 97.

7) Loc. cit., p. 199-200.

country, since it is, in fact, one of a number of indications that the people are out of touch with representative government and weary even of their Legislatures and Assemblies.

It has been said that the Liberalistic State, to which we are accustomed, is in danger of succumbing to totalitarianism, and the Pope was careful to note just that in the same Encyclical which grants approval to the Corporate State. Proceeding from these premises, the *Examiner* of Bombay (its editors are of the Society of Jesus) remarks:

"In its essentials the Corporation State is a modern way of organizing democracy on Christian lines, whilst making the fullest use of such progress as modern science has achieved. It is representational, not on antiquated geographical divisions, nor on the unreal divisions of the political parties in the Liberalist State, but on a corporation basis. Everybody who is not a sheer drone becomes a member of one of the corporations, or chartered guilds, and is represented in a new kind of Parliament by a member chosen by his guild or corporation. It has the merit of reality, and is attracting much attention from Catholic social students on the Continent."⁸⁸⁾

It is towards this goal then we should direct our attention.

F. P. KENKEL

Co-operation Reduces Tolls in Marketing Livestock

In the co-operative marketing of livestock, farmers have had to contend with changing conditions, including changes in methods of transportation and methods of buying and selling, that have kept co-operation from developing in a straight line. Co-operative marketing of livestock, therefore, is still far from perfect. Indeed, co-operative marketing of livestock will not be perfected until co-operative packing is developed to serve as a "yardstick" in the control of margins and profits.

But even though the co-operative marketing of livestock is still far from perfection, a great deal of progress has been made, compared with 40 years ago, or even 25 years ago, and farmers have saved millions of dollars by their co-operative efforts in this line. It is to the development of co-operative marketing of livestock among the members of the Farmers Union of Nebraska, and the savings that farmers have effected thereby, that the second article of this series is devoted.

Forty years ago most of the livestock in Nebraska, as well as in other corn-belt states, was purchased by local buyers, who, in turn, shipped it to the central markets. It was not unusual for these buyers to take margins of \$1.00 to

\$1.50 a hundredweight on hogs, over and above actual marketing costs. Farmers who had full carloads of their own could ship to a central market, but farmers who had small lots were at the mercy of the local buyers. Local buyers grew rich on their excessive tolls.

Both the Grange, in the 1870's, and the Farmers' Alliance, in the 1880's, organized shipping associations, through which farmers brought their livestock together for shipping in carload lots. But there is record of only a very few of those early shipping associations—only one in Nebraska—that survived the passing of the Farmers' Alliance in the early 1890's. The present movement in the co-operative marketing of livestock began in the first decade of this century, coincidentally with the beginning of the farmers' elevator movement. Many of these elevator associations handled livestock as well as grain.

Most of the elevator associations that handled livestock bought it from the patrons and resold it on the central markets. This took the extortion out of local buyers' margins, but it was not a very satisfactory method of handling livestock. Livestock prices are subject to considerable fluctuation. If the price declined between the time the association bought livestock and the time this livestock was sold on the central market, the association lost on the transaction. If the price advanced, the association gained, but the farmers who sold this livestock to the association felt that this gain was at their expense.

Farmers generally preferred to have their associations do their shipping for them, at a specified charge per hundredweight, rather than to buy the livestock outright. In this method, each owner of livestock in a shipment bears his share of the expenses, including the charge made by the local association, and gets just what his livestock brings on the central market, minus these expenses. This soon became the accepted method of co-operative shipping, and only a few elevator associations persisted in outright buying of livestock.

About the time of the World War came a very rapid growth in the number of livestock shipping associations. This development of special shipping associations was never as great in Nebraska as in many other states, because in Nebraska more of the shipping was done by elevator associations. By the close of the World War, local livestock buyers were not only thoroughly checkmated, but practically eliminated. Farmers' livestock was being handled from the feed lot to central markets with no other tolls than actual costs.

When co-operative marketing of livestock had become well established locally, farmers began thinking and talking about entering the central markets. Almost simultaneously, members of the American Society of Equity set up

⁸⁸⁾ Loc. cit., June 13, 1936.

a co-operative selling agency on the market at South St. Paul, Minn., and the Farmers Union of Nebraska a co-operative selling agency on the Omaha market. This Omaha agency, called the Farmers Union Live Stock Commission, was opened on April 1, 1917. In August of the same year, the Farmers Union of Nebraska opened a similar agency at South St. Joseph, Mo., and in August, 1918, one at Sioux City, Iowa.

Other state units of the Farmers Union and other farm organizations followed with the establishment of co-operative livestock selling agencies on other central markets, until within a few years there was an agency of this kind on every principal market in the United States, and on some of the markets two or three such agencies. These co-operative selling agencies have become an established factor in the marketing of livestock.

The operation of the three co-operative selling agencies set up by the Farmers Union of Nebraska is now shared with other farm organizations under joint-operating contracts. Shipments are received from local associations and individual farmers. The usual commission charge is made for selling the livestock. At the end of each year, after all expenses have been paid, each patron who is a member of any one of the participating farm organizations receives as a patronage refund the saving from the commissions he paid during the year. The savings from commissions paid by patrons who are not members of any of the participating organizations are turned over to these organizations to be used for educational work.

Excepting the year 1935, in which the volume of livestock handled was small, due to the 1934 drouth, these three selling agencies have made refunds in recent years of 40 to 50 percent of the commissions collected. Since their organization, up to the close of 1935, these three agencies had saved from commissions a grand total of \$3,395,809.75—a tidy sum, indeed, to put back into the pockets of farmers. This direct saving is by no means all of the benefit reaped by farmers from these selling agencies. The presence of our selling agencies has several times had the effect of preventing increases in commission charges. Furthermore, farmers are benefited greatly by being represented on the market by an agency of their very own, working wholeheartedly for them.

Each of the three selling agencies to which the Farmers Union of Nebraska is related is the largest on its respective market. The Omaha agency handles the equivalent of about 10,000 carloads of livestock a year; the St. Joseph agency about 6,000 carloads, and the Sioux City agency about 7,000 cars. The volume handled varies from year to year, of course, but increased quite steadily up to the time "direct buying" began to cut down receipts at central markets.

In the early 1920's, trucks began to come into the field as a means of transporting livestock to central markets. At first, trucking did not reach out more than 50 or 75 miles from the central markets, but gradually the trucking zone widened until now livestock is regularly trucked from distances of 200 and 300 miles, and in some cases even 500 miles. Receipts coming by truck have grown steadily. Last year over 90% of the hogs, about 60% of the cattle, and about 40% of the sheep received at the Omaha market came by truck. The Omaha market receives large numbers of cattle and sheep from the western ranges, which come by rail. From the trucking zone, the percentage of cattle and sheep coming by truck is probably as high as the percentage of hogs.

Now, the effect of shipping by truck was to break up co-operative shipping by elevator associations and shipping associations. A truck could pick up a few head of livestock from a farm and take them right to the co-operative selling agency in the nearest central market. It was no longer necessary to have local association to bring carload lots together. Only a few of our co-operative associations in Nebraska remained in the shipping business after the trucks became well established. By the early 1930's, the extinction of co-operative shipping in Nebraska was almost complete.

But co-operative shipping is now being revived through the operation of trucks by co-operative associations. A dozen or more Farmers Union co-operative associations are now operating trucks of their own and hauling the livestock of their members to market. Other associations contemplate putting on trucks, and new associations are being organized to own and operate trucks. This development would have been very rapid this fall and winter had the great drouth of 1936 not come upon us. It will proceed when we have crops again.

The railroads are doing all they can to retard trucking of all kinds. Regulations have been promulgated by the Nebraska State Railway Commission requiring a showing of "public convenience and necessity" to procure a permit to operate a truck on the public highways. Railroad attorneys will always be on hand to show that additional trucks are not necessary. But we believe we can establish our claim that co-operative associations operating trucks to haul products and supplies for their own members are not common carriers, and cannot, therefore, be required to show "public convenience and necessity."

Another development that has brought confusion into the marketing of livestock, and interfered with the growth of co-operative marketing in a straight line through local associations and co-operative selling agencies on central markets, is direct buying. This increased very rapidly in the late 1920's and early 1930's, and in some areas now half or more of the hogs

and a considerable percentage of the cattle are purchased by packers or for packers outside the central markets.

In the beginning of direct or country buying in Nebraska, the packers employed local buyers to buy for them. The livestock thus purchased was taken to concentration yards at various points throughout the state for sorting and shipment to packing plants. The method has changed somewhat, and at the present time the greater part of the country buying is done by speculative buyers, operating under agreement with the packers, at auctions in local sale pavilions. The argument made for this method of selling is that it eliminates central stockyards charges.

The men in charge of farmers' selling agencies in the central markets have argued unanimously that country buying depresses prices, because it reduces competition between buyers, and because prices for the choicest animals bought in the country are based upon central-market quotations on the poorer grades that find their way to the central markets. Further, it is urged that at country points farmers do not have the protection of official weighing and inspection.

But in spite of all the criticism and condemnation of country buying, it has grown and appears to be here to stay. It does not seem possible to persuade farmers to send all their livestock to the central markets to be sold there. Thus far, the co-operatives have done nothing in Nebraska, and very little elsewhere, about country buying except to object to it and urge farmers to send their livestock to the central co-operative selling agencies. It looks as though the program of co-operative marketing of livestock would have to be broadened to include the ownership and operation of auction pavilions by the farmers themselves. Then these local selling agencies could be integrated with the central selling agencies, and all work together to obtain for farmers the largest possible part of the price that packers will pay for livestock.

Fifteen years ago, soon after the establishment of co-operative selling agencies in the central markets, there was a great deal of talk about the co-operatives controlling enough of the livestock going to market to be able to name their own price. Along with the whole idea that farmers could form marketing combinations tight enough to fix prices—the central aim in the Sapiro marketing organizations of the early 1920's—this idea of being able to fix prices of livestock by having a large volume in one channel has been abandoned. Toll reduction, getting for farmers the largest possible part of the price consumers can and will pay for farm products, is now the accepted goal in co-operative marketing.

The packers say that prices of livestock depend upon what consumers will pay for meats

among all the food from which they are at liberty to choose. Undoubtedly that is true. There is a limit, therefore, to prices that packers can charge for meats. But because the big packers, with their ownership of the processing plants, have so large a measure of monopoly in the preparation and distribution of meats, they are not so limited on the margins they take. Thus farmers receive only 43 cents of every dollar paid by consumers for meats. Packers will be able to take excessive margins so long as they have exclusive possession of the processing gateways. Ultimately we must have co-operative processing and distribution of meats and meat products to bring margins to a reasonable figure.

Members of the Farmers Union of Nebraska have been giving serious thought to the establishment of co-operative packing plants. They know from the experience of others in this line that they must start in a small way and grow as they gain experience. They know also that assured outlets for the products are necessary. A large development of co-operative stores through which meats from co-operative packing plants could be sold would be one of the greatest factors to insure success in co-operative packing.

It will be seen from what I have related here that farmers have made good savings—in local buyers' margins and terminal selling charges—by the steps they have taken in the co-operative marketing of livestock. Their co-operative agencies have greatly reduced speculative exploitation and sharp practices in handling livestocks. But there is still a long way to go to stop all the exploitation that lies between the feed lot and the consumer's table.

In my next article, I shall tell of the breaking of the power of the creamery trust in Nebraska by the development of co-operative creameries.

L. S. HERRON

The inscription on a signpost erected along a path leading into an Austrian forest demonstrates just how far we have, in our country, departed from relying on religious motives to govern the actions of men.

"This forest is God's! And you are appointed its guardian."

Among a Catholic people, such as those of Upper Austria, an admonition of this kind does not appeal in vain to those entering the forest. In our country an inscription of this nature would seem an anachronism, leaving most people cold, while inviting some to use the sign for a target. For reverence is not a virtue an education separated from religion instils in men. Or should we say: Reverence is foreign to modern Democracy?

The Cursed Power of Money!

For the last two hundred years, or, to be exact, ever since Voltaire, banished from France, had discovered the influential position the merchant-class occupied in England, the "mother of parliaments" has been considered the land of popular rights and Democracy. The rising of the bourgeoisie of France, and ultimately of other countries of the continent, was stimulated by the rôle the upper middle classes played in England. In spite of the efforts of the laboring masses of the nation, represented in Parliament since many years by the Labor Party, the hold of the 'house of have' on the country resembles that of a bull-terrier on the hapless victim of his attack.

There are today neither in England nor Scotland, to quote one proof in point, any Credit Unions. The reason is briefly, but succinctly, stated by one of the leading advocates of the Catholic rural life movement in Great Britain, in a letter to us:

"As you may know, Credit Unions are impossible in England because of legal restrictions arranged by the big Banks."

Similarly an influential promoter of the Land Movement wrote us on the Feast of St. Joseph:

"The Movement has had a very severe example of the 'Bludgeons of Fate' from October onward—I fear only disaster will bring about the needed efforts to make it real. The plutocracy is impudent and vile beyond belief, and the so-called Government of England is its obedient slave, it would appear."

Viewing the situation in our country from a distance, the writer, a priest, believes us more fortunately situated, for he adds: "We have no Roosevelt or anyone like him engaged in political efforts."

The stranglehold of the British plutocracy on the financial and economic resources of England does seem to be outrageously complete. A remark in one of the chapters of Fr. F. H. Drinkwater's book: "Why Not End Poverty", which, by the way, we recommend to the attention of our readers, indicates the monied interests to dominate Parliament completely. In connection with certain shameful aspects of the vagrancy law of the country, the so outspoken opponent of the modern money-lenders points to the House of Commons having thrown out "a bill for establishing a Municipal Bank in Glasgow on the model of the one in Birmingham." The latter, Fr. Drinkwater continues, "got through Parliament during the War, when nobody was looking, so to speak. It remained unique because the Bankers have blocked every similar proposal ever since."¹⁾

The opponents of the Glasgow Bill were perfectly frank in their reasons. One of them feared that the "purpose of the Bill was to enable the Corporation to borrow money without going through the normal procedure," i. e., without going to the money-lenders of the City

of London, the equivalent of our Wall Street. The bill was rejected by 190 votes to 52.

The power enjoyed by the British financiers, let us add, is to a large degree the result of centralization both of a political and financial nature, existing in Great Britain. It is easier for the capitalist-gentry to control one Parliament than the Legislatures of 48 Commonwealths. In fact, dictatorship of any kind will not attain with us to complete success so long as the federative principle underlying our political institutions is preserved intact. It is no mere accident Socialists, Communists, and all radicals and reformers are so furiously bent on extending Federal Power. Just as the Great French Revolution was put in the saddle in Paris and Bolshevism in Petrograd—both the political and administrative capitals of a thoroughly centralized nation—the revolution contemplated by the former would attain victory in Washington.

F. P. K.

Subsidies and Tariffs Feeding an Incubus

It has occurred to the editorial writer of Hearst's *Chicago American* that "we are better at benevolence than at business." The United States, the commentator declares, "developed the Philippines, set them free; Japan looked on, approving." Remarks based on the following statistical statement:

"Last December, Japanese textile manufacturers sold in the Philippines 7,322,801 sq. meters of textiles, compared with 2,691,641 meters from the United States."¹⁾

There is, of course, another side to this story which the editorial suppresses; but it is not our intention to discuss this phase of the problem at the present time. However, our setting the Philippines "free" is not the result of either benevolence or largess on the part of our nation. Certain interests wished us to get rid of the archipelago in order that the competition of sugar grown in the islands could be harnessed in a manner favorable to the beet sugar industry of our country, one of the worst monopolies our land is cursed with.

Speaking of the beet sugar interest of our country, in control of the politics of more than one western state, we are reminded of what the *Economist* with reference to England calls the 'Sugar Beet Scandal,' while adding: "The Government's capitulation to the sugar beet interest is now complete." The London weekly contends even:

"There has been no sorrier story in the post-war British politics than that of the sugar beet subsidy. Since 1924 the State has spent fifty million pounds in supporting an interest whose total output is worth less than the subsidy received."²⁾

During this period, the *Economist* insists,

¹⁾ Loc. cit., issue of Feb. 20.

²⁾ Loc. cit., Feb. 8, p. 296.

"the profits, financed by the subsidy, have enabled the beet sugar companies to repay nearly 18½ percent of their capital, to accumulate assets equal to nearly 27 percent of their remaining capital, to write off about 42 percent of their expenditure on fixed assets, and pay the gross dividends amounting to more than 83 percent of the share-capital outstanding."

In face of these facts the Green Committee of Inquiry, in its Report last spring, reached the only possible conclusion: that there was no "positive justification for the expenditure of a sum of several millions from any one on an industry which has no reasonable prospects of ever becoming self-supporting, and on the production of a crop which, without that assistance would at present sugar prices, be practically valueless."

The identical situation exists in our country, with this exception. We grant all sugar producers, cane and beet, a tariff gouging from consumers a sum probably in excess of the British State subsidy. Our beet sugar industry is a mere hothouse plant, for the existence of which under present circumstances there is no excuse whatsoever. The New Dealers speak of the necessity of taking millions of acres of land out of cultivation, with the intention of aiding the American farmer to secure a better living on the soil. They have in mind before all cotton land, but they also consider the possibility of applying the remedy to farms now producing grains and other products. But it seems not to have occurred to them that the suppression of sugar beet cultivation, so little adapted to the ways and means of our farm population, would serve the same purpose and rid us of a nasty incubus exerting corrupting influence on Congress.

F. P. K.

"The Children of the World Are Wiser..."

The Catholics of our country have not been slow to erect charitable institutions to meet the various needs of an industrial population. But what have we done for the sufferers of endemic unemployment, the degenerative influence of which on individuals is unmistakable?

It were well, a Catholic worker in our country, whose soul and mind and body have been scarred by unemployment, would reveal his experiences and bare to his co-religionists the anguish suffered by the innocent victims of our anarchic economic system. A book of this nature would at least lead them to recognize the cleverness of the managers of Commonwealth College, at Mena, Arkansas.

For the coming fall semester they offer students a course in the Organization of the Unemployed, to be taught by Haven Perkins, who is said to have received "national recognition for his able leadership of the militant Federal

Union No. 20, 192, affiliated with the A. F. of L., at the Fort Peck Dam in Montana." It is a clever move on the part of the Leftists in charge of Commonwealth, this new feature of their curriculum. Their pupils will leave Mena the better equipped for the task of fostering in the minds of the unfortunate victims of idleness discontent and resentment towards a society that permits chronic unemployment to exist in its midst. It is the gifted author of "I, James Whittaker," an English worker, admits that at a certain time of his life, while he was overwhelmed by the results of unemployment, he would have been "an ideal pupil for the maddest and most vicious revolutionary school."¹⁾

For the sake of those whose life has been as a babbling brook of Babbington or a well regulated river flowing through green meadows,—should men and women of this type read our journal at all,—we wish to quote a few other sentences from the chapter of the book on 'Chaos,' the writer's state of mind during prolonged unemployment:

"I went on marching about the town [Rochdale] trying here, asking there, writing for jobs day after day; but I seldom had a reply to the letters I sent out.

"My mother became very ill, and poverty began to bite us once again. Those were days and days of maddening, infuriating dullness. They crept by in dead procession . . .

"I applied for all kinds of jobs, in and out Rochdale and was asked 'Did you matriculate?' so many times that my soul smoldered in a constant dull anger. Because I had not matriculated I was barred from many jobs I knew I could have done."

Ultimately James Whittaker did join in the singing of "The Red Flag," "The International," and other revolutionary songs—but only once. "Whether I joined the Communist Party, the Labor Party, or the I. L. P.—I think it was that—," he writes, "I never knew: I never attended any more meetings."²⁾

But such is not indeed the experience of all men. The Popular Front in France and Belgium, the present civil war in Spain, and no less the six million people who voted the Communist ticket in Germany prior to 1933, testify to the fact that Communist agitators do make converts among the discontented and manage to hold them. And men and women have a right to be discontented with a system that condemns them to idleness and what results from it.

F. P. K.

We have only of late years begun to realize how important a factor the management of money is in the machinery of our economic and social life. The twentieth century will probably see a development in our monetary ideas and practice almost, if not quite, as striking as the advance in industrial and trading processes in the last century.

RT. HON. REGINALD MCKENNA³⁾

¹⁾ Loc. cit., London, 1934, p. 279. ²⁾ Loc. cit., p. 280.

³⁾ From lecture on "Money," given Nov. 28th, 1930.

Warder's Review

Too Many Salesmen

The number of men and women gainfully employed otherwise than in production of commodities, is increasing in our country. The neglect of statistics, which has been so marked in recent years, does not unfortunately permit sufficient insight into a phenomenon, observed also in the European countries.

According to information published in British journals, the National Union of Commercial Travelers of Great Britain is disturbed by the increase in the number of traveling men. At their annual council meeting it was stated that there are some 150,000 commercial travelers in the country, and of these 100,000 are not members of any form of travelers' organization. As an antidote for this condition, the Union advocates a system of licensing.

In this connection we might mention that the *Economist*, London, states that in the British census of 1931, over 18,000 persons reported themselves as connected with the advertising industry of Great Britain, compared with 10,000 in 1921! It is thus the cost of distribution of commodities of various kinds is unnecessarily made high for consumers. In consequence, the quality of the goods must be lowered, since the average man cannot afford to pay for articles of prime quality because of excessive cost, due not alone to the circumstances referred to, however, but also to the toll capital takes of raw material as well as manufactured goods. It is a hidden form of usury, by means of which it is possible for capital to rob honest labor imperceptibly of a large part of its substance.

A Great Evil

Instalment buying has given the modern usurer his best opportunity to fleece the masses—not without their fault, however, let us add. Is the business profitable? Here is the answer.

On May 29, the *Chicago Tribune*'s financial page carried over half a column of information under the caption: "Credit Firm Cuts 'Melon' in Three Slices." These are some of the chief features of the story, as reported from Baltimore:

"Commercial Credit Company, a pioneer and leading concern in the business of financing instalment purchases, today raised the dividend rate on its common stock, voted a stock dividend of 20 per cent, ordered a bonus for employees receiving less than \$10,000 a year and reported profits at a record level

"Net income for the four months was \$3,029,727 or \$2.29 a share on the 1,166,932 common shares outstanding, compared with \$2,056,418 in the corresponding 1935 period, equal to \$1.58 a share on the 989,052 common shares outstanding at that time.

"For the 12 months ended April 30 net income was \$7,640,179, or \$6.54 a share on stock outstanding at the close of the period"

The wealthiest usurer of ancient Rome or

medieval Florence must envy the operators of Commercial Credit the vast extent of their business and the amount of capital "profitably" employed. According to the "special", printed in the Chicago daily,

"purchases of receivables during April totaled \$779,914,543, the largest volume of business ever transacted in the history of the company in one month. Up to last December the largest monthly volume had been \$50,817,913. For the first four months of 1936 the total volume was \$242,477,223, compared with \$173,520,054 in the corresponding part of 1935."

The company was formed in 1912 and has prospered, we are told, with the growth of instalment buying. Its biggest "customer" is Chrysler corporation, which has a substantial minority stock interest. Other important contracts are with Packard and Hupp Motors, Norge Refrigerator, and General Electric.

The "greedy rich," starvation wages, etc., are not, evidently, the only cause of the prevalent social unrest.

Censorship in a "Democracy"

It's a terrible indictment of the ways Dictators have adopted to enforce peace-time censorship the *Literary Digest* presented to its readers recently. Every American Liberal is, of course, duly shocked and grateful for the freedom of expression everybody enjoys in these United States!

But reading about "How Dictators Enforce New Curbs" brought back to mind a clipping extracted not long ago from a weekly published in rural Missouri. The very headline of the item, "Must Shut His Mouth or Lose Business," is quite as emphatic, and more significant, it seems to us, that any injunction to the press of Italy to omit, issued by Mussolini. Nor has Propaganda Minister Goebbels issued a more drastic threat than the following one:

"Fitzgerald Hall has been warned that unless he ceases attacking the Roosevelt administration the Nashville, Chattanooga and St. Louis Railroad, of which he is president, may lose the livestock business of the Southwest, estimated at more than \$3,000,000 annually.

"The warning came from the Atlanta, Ga., Livestock Dealers' Association, whose principal business is the buying and selling of horses and mules.

"It advised the railroad president that the livestock men ascribed 'our come-back' to the advantages derived by the farmers from the administration of Franklin D. Roosevelt."

"As patrons they suggested to Hall that 'you dismount your political high horse if you would escape the kick of a mule that might render you speechless.'"

Such is the censorship exercised not by the financial overlords of steel- and coal-communities alone, of which the *Nation* complains so bitterly, but by every business and financial group in the country. Nor is Labor more tolerant of views opposed to its alleged "best interest" than your Blue Star Lodge of Middletown.

"Unbelievers," say the French, "are the most credulous people of all." At bottom, your Liberal turns into a fanatical illiberal whenever that most vulnerable spot of his anatomy, his

pocket-book, is touched, while false principles leave him cold.

Co-operation Not Merely an Aid to the Masses

The headline over an article on Co-operation in Sweden, published in Labor magazines, informs readers that the "Swedish Co-op System Aids Masses." We do not at all like this presentation of the value of Co-operation.

What the American workers need be told is that Co-operation offers the masses the possibility of aiding themselves through sound methods of self-help and disinterested mutual-help. The American mass, as it is constituted today, is far too prone to expect to be helped, while they could, by wise constraint of an unhealthy appetite for the luxuries of life and the application of methods of self- and mutual-help, in not a few cases relieve their strained circumstances to a perceptible degree.

It is equally necessary the workers of our country should realize that, unless they wish to perpetuate the wage system as it is constituted today, they must strive for an increased moral and intellectual stature in order to be able to participate in the administration of public affairs and private enterprises. Cooperative endeavors grant farmers and workers just this kind of schooling, provided they are willing to apply themselves intelligently and wholeheartedly to the task before them. This important feature of co-operation is generally lost sight of in our country even by the promoters of the system.

The worker who purchases family supplies in a chain-store, while he could and should with his fellow-workers conduct a co-operative, and acquires furniture and what not on the instalment plan, instead of paying cash for goods of this nature with the aid of a Credit Union, can hope for no better future than that of a robot in industry, whether conducted under State supervision in the Fascist State or under the supervision of some Commissar in a Soviet community. Of course, our agitators and demagogues tell a different story.

Knowledge Must Precede Action

The influence of ideas and theories on the action of men is not sufficiently taken into account by a people who so constantly assert their belief in "doing things," as is our custom. It was therefore, we believe, our Nation was unprepared for anything like a New Deal, and was willing to accept, on the other hand, a hodge-podge consisting of odds and ends derived from economic systems as far apart as Capitalism and Socialism.

With other words, while we have not as yet intellectually overcome and discarded the theories of Ricardo, Say, J. S. Mill, and Spencer, representing one school of economic thought, or made ideas fundamentally opposed to those of

economic Liberalism our own, we have attempted to introduce "reforms" hastily, forced to it by the exigencies of the situation. Even today confusion regarding economic principles and their application to existing conditions reigns in the minds of the vast majority of our people. Nevertheless, everybody believes "something should be done," irrespective of the weakness of their intellectual armor. The number of those who are willing to burn midnight oil, while digging down deep into the hard rock of economic theory, is small indeed as compared to the number of those who are more than willing to play the rôle of an *ignis fatuus*.

The lives of Karl Marx and Friedrich Engels point to a moral that should not be lost on us. Both men refused, steadfastly so, to be drawn into "doing things", from the conviction that it was their task, more particularly the task of the former, to develop fully the theoretical basis of the cause they had espoused. Whenever circumstances of a peculiar nature demanded the intellectual leaders of the movement should offer counsel or needed information, it was almost invariably Friedrich Engels who relieved his friend and wrote the required article or brochure. And while the work to which Karl Marx devoted over thirty years of his life, the three volumes of "Capital", remained barren of the hoped for results for so long a time, it has ultimately proven the most formidable product of a philosophical nature published in the 19. century.

If Communism is today a power all Nations must reckon with, it is largely due to those decades of patient toil which Karl Marx and his unselfish friend, Friedrich Engels, devoted to the painstaking investigations and discussions which preceded the writing of "Capital" and the production of the voluminous manuscript.

Contemporary Opinion

It now seems not improbable that within the next few months we may have in this country the curious anomaly of a statistical recovery almost to normal levels which will at the same time fall far short of being a satisfactory economic or social recovery. We are achieving normal levels of industrial production which are accompanied by growing numbers of local labor shortages while at the same time there is a huge continuing amount of unemployment. There is greatly reduced agricultural production, but only restricted advances in agricultural prices. Banks are overflowing with excess deposits but there is a most meager demand for loans to finance the expansion of enterprise. Railroad traffic has improved somewhat but not even remotely in proportion to industrial activity. Housing shortages are developing in many cities but the volume of new

residential building is still only about a third of what it was a dozen years ago.

*The Cleveland Trust Company
Business Bulletin¹*

In private industry, the worker is commonly at the mercy of the employer, and in Government service he is at the mercy of the politician. In each case, he often receives less than justice.

Our first thought is for the Government worker himself. He should be paid a living wage, be retained in continuous employment on condition of good behavior, and enabled to retire on a sufficient pension at the age of sixty. At present, a majority of Government workers receive an annual salary which is smaller than a family wage, and are largely dependent upon political favor for promotion, slow when merit alone is considered, and for tenure. Every new Administration brings a labor turn-over, and in not a few instances employes with records of long and meritorious service have been summarily dismissed. We should long ago have created a system which would induce young men and women to adopt Government work as a career. But we are not now discussing ideals. Reasonably decent conditions of employment, which we justly demand for every worker, is all that we demand for the Government worker.

America²

Cardinal Faulhaber, in his book on "Hebraism, Christianity and Germanism" (which for its nobility of inspiration will take its place among the most memorable writings of our time), in illustrating the social values of the Old Testament, dwells on a passage in Leviticus which says:

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

"And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

"Ye shall not steal, neither deal falsely, neither lie one to another" (XIX, 9-11).

These maxims represent, in their ingenuous and embryonic form, the principle of that "law of the poor" (Armenrecht) which was to have such a wide and profound development in modern social legislation. It is well worth noting the fact that, already in such a remote age, there was introduced an element, however small, which corrects the mere motive of personal profit, even in a matter as typically economic as the harvest of a man's own field.

GIORGIO DEL VECCHIO
in Journal of Social Philosophy³

I should like to hold an exhibition of "popular" newspapers, showing the change that has taken place in them in the past twenty-five

¹) Volume 17, No. 8, August 15, 1936.

²) An editorial. Loc. cit. Aug. 1, p. 396.

³) Law and Economics. Loc. cit. July, p. 349.

years The examination, at my request, would include the "make-up" as well as the intellectual content of the papers, and I have not the slightest doubt that intelligent people would unanimously agree that the "popular" papers of 1936 are inferior in every respect to the same papers of 1911. Now, this deterioration in the quality of the "popular" papers cannot, I think, be attributed to those who own or contribute to them, although I do not hold them free from blame. The "popular" paper, as we know it, must be the sort of paper that its readers like. If it were not, they would buy some other paper or speedily convince the editor that he must change his policy and style. I maintain, therefore, that this deterioration in the "popular" press is a sign of deterioration in the readers. We get the press we deserve. The puzzling fact is that this deterioration is observable only in the "popular" papers. I should say that the serious newspapers, . . . are as good as they were twenty-five years ago, perhaps even, in some instances, better.

What is the explanation of this astounding fact? Is the cleavage between intelligent people and the mob growing deeper? Is the mob becoming sillier?

ST. JOHN ERVINE
in Time and Tide

The third International Conference on Social Work met in London. The delegates received the usual compliments from their hosts and from one another. In the midst of these the Master of Balliol pointed out that "two of the most loathsome people in literature," Mrs. Jellyby and Mrs. Pardiggle, characters in "Bleak House," were both eminent social workers.

At the same session a paper was circulated which hinted that the development of the public social services has destroyed the cornerstone of our civilization.

In a section characteristically headed "The Housewife in Assyrian Law" (for the author, Mr. Pringle, is a humorous philosopher) it was remarked that "the experience of the peoples of the cradle of civilization led them to put first among all the social factors to be studied and conserved, the status of the wife and mother," and that "the communities in which social workers, public and voluntary, have taken over most of the functions of the family" have failed at this very point.

Mr. Pringle added mischievously:

"It has ever been suggested to us that our social services as we know them are the work of intellectuals, and that these are a group which has never understood or properly appreciated the housewife."

"MICHAEL"⁴)

The population trends [due to low fertility] may seem at first sight inconsistent with the enormous increase in the number of persons of

⁴) Pen-name of the author of a column of "First Thoughts," a weekly feature of the *Catholic Herald* of London.

European stock during the last 160 years. According to Kuczynski, they have grown from about 155 millions in 1770 to about 720 millions today. This, however, has been mainly due to a decrease in mortality. The average expectation of life at birth increased in Europe during this period from about thirty years to approximately sixty years, so that the simultaneous decrease in fertility has not become apparent up to the present. But now mortality is ceasing to be the significant factor in determining population growth. Out of 1,000 newly-born girls in New Zealand, 863 live to the age of fifty; and, as we have noted, improvement in mortality after this age has no lasting effect on population growth.

Thus, it would appear that—except Russia—all the countries of Europe, North America and the British Dominions have reached, or are rapidly approaching, a stage at which they are, or will be, totally incapable of maintaining even a stationary population. It is possible to go further. We can say that, as yet, we know of no reason why the decline should stop at the precise point it has now reached. A phenomenon so widespread, and with such a lengthy history, suggests the operation of social forces of great magnitude. It is all the more important that attention should be paid to the problem before a considerable adverse balance of births and deaths makes it clearly visible. By that time, the decline in fertility will probably have proceeded so far that it will be extremely difficult to arrest or reverse it.

DR. ENID CHARLES
in the *Economist*¹⁾

Pope Pius XI., [having declared it to be "patent that in our days not wealth alone is accumulated, but immense power and domination are concentrated in the hands of a few"], proceeds to remark that one consequence of this economic domination is "the fierce battle to acquire the control of the State." That battle is waged to-day: and the people had better be well aware of the fact. Unfortunately many are drawn into the illusion that unless they fight for freedom they will be regimented into Communism.

We draw attention to the fact that those who to-day are clamorous against State control of economic and financial interests, never, or practically never, speak of justice. Liberty is generally their clarion cry. This is because with liberty they can keep each man thinking that he personally has something to lose or gain: whereas justice demands that each man thinks of his neighbor's due, and the Modern Capitalist does not at all want man to think of what he owes his fellow-men.

Yet that is precisely how men must learn to think: they must bear in mind their fellow-

man and his due. And to force men to be just and to render to their fellows what truly they owe is to end the false control of the people by economic power and despotic domination in the hands of a few. Of this economic dictatorship Pius XI says: "This is a headstrong and vehement power, which, if it is to prove beneficial to mankind, needs to be curbed strongly and ruled with prudence. It cannot, however, be governed by itself." It is the Government of a nation, the sovereign power of the people, the State which, "intent only on justice and the common good," must curb this power and truly be the ruler of a country.

FR. J. A. HIGGINS, S.M.
in *Zealandia*²⁾

A new form of co-operation is being evolved and is growing rapidly, too rapidly for our peace of mind.

The old individualism is withering, it will soon be dead. The Rothschilds, Leverhulme, Lipton, Boot type of individualism will never be seen again—that is, individuals controlling big business as units.

The same type of men that began the Trust Plan, with the same object, are behind this New Individualism. These men are wiser now, and therefore more effective in their work. They do not now seek to ruin their competitors—they now reward them. They do not squeeze them out—they buy them out. Centralized industry and commodity control is coming.

The Shipping Industry—many companies—one voice.

The Engineering Industry—many firms—one voice.

The Coal Industry—many collieries—one voice.

The Chemical Industry—many manufacturers—one voice.

The Money Industry—many banks—one voice.

The Food and Dry Goods Industry—many distributors. Soon (and sooner than we think) one voice.

The spirit of the Golden Calf still exists. Our movement, as the Moses of Commerce, must come down and take control of the money interests.

Centralization is the objective of this New Individualism. This centralized control will decide the terms of trade, determine prices, and determine profits. Unless their terms are accepted, distributors will be denied supplies.

Co-operatively, the world is gradually becoming wiser. In this new form of co-operation there lies a real danger for citizens and co-operators alike. Let us beware of any control not based on our conception of true citizenship—the good of all.

MR. GEORGE RIDDLE
Pres., Co-op. Congress at Newcastle³⁾

¹⁾ The New Population Problem. Loc. cit., London, June 27, p. 720.

²⁾ Auckland, N. Z., June, p. 6.

³⁾ As quoted in the *Producer*, June, p. 171.

S O C I A L R E V I E W

CATHOLIC SOCIAL ACTION

A Catholic Negro Boys' Camp, conducted under the auspices of St. Elizabeth's parish of St. Louis, was opened at Weldon Springs, Mo., on August 23.

It is the first camp of this type inaugurated for the exclusive use of Catholic Negro boys of the city named. The camp has facilities for 150 boys, all of whom are housed in weatherproof cabins, with a leader in charge in each hut.

Father E. Boylan, S.J., Editor of *The Australian Messenger of the Sacred Heart*, is thinking of opening in Melbourne a matrimonial agency for young Catholic men and women. The need for such a bureau is well shown by statistics which Father Boylan quotes. The last census taken on marriages reveals the fact that between that time and the previous census 47½ percent of the Catholics married individuals outside their own faith.

What impressed upon the Editor the benefits of his projected agency was the fact that on several occasions he received for publication letters from young men asking to be put in touch with Catholic girls with a view to matrimony. "On three occasions," he added, "over 20 letters were sent to me by girls to be forwarded on. This speaks for itself."

The Maritime Congress recently held at Sables d'Olonne, Vendée, under the Presidency of the Bishop of Lucan and organized by the Federation of French Sea Apostolate Organizations, was rendered notable by the presence of delegates of the International Apostolatus Maris Council, AMIC, from Argentina, Belgium, Canada, France, Germany, Great Britain, Holland, Ireland, Spain and Poland, and also by the ceremonies of the Blessing of the Sea and of the fishing fleet. Admiral Hornell, surveying the world position of Apostolatus Maris, spoke of the unparalleled opportunities given to Catholics in working together for the peace of the world in this essentially international apostolate.

The chief business of the AMIC meetings, at which the discussions were held in English and in French, was to arrange for an intensive application of Catholic Action among seafarers in all countries. The delegates followed with interest the plea for immediate action proposed by the Rev. Dr. Brugada, of Barcelona, when he described the tragic consequence of Communist activities in Spain, and the various national delegations supported the proposal to organize the seafarers, within their own countries, for Catholic Action.

The Fourteenth Annual Rural and Industrial Conference was conducted at St. Francis Xavier University, Antigonish, N. S., under the auspices of its Extension Department on August 19, 20, and 21. Welcome was extended to the participants during the afternoon session of the first day by the Most Rev. James Morrison, Bishop of Antigonish, who has fostered the efforts of his Diocesan institution, St. F. X. University, to promote Adult Education and Co-operation among the rural population, as well as among workers and fishermen.

One of the outstanding features of the program were the "Reviews" presented to the audience on the evening of the first day, granting an insight into the Credit Union Movement; the Activities of the United Maritime Fishermen; Consumers' Co-operatives; Farmers' Co-operative Organizations; the Adult Education Program, and Arts and Crafts for Women. A survey, as it were, of the chief endeavors to which the Extension Department applies its efforts.

The last session of the Conference, on the morning of August 21, was devoted entirely to a final public speaking contest for Eastern Nova Scotia. Each subject was of a practical nature and accorded with the aims of the Extension Department: The Consumers' Co-operative Movement; Light and Power at a Reasonable Cost for Rural Communities; Have We a Political Democracy?, and Adult Education—the Only Hope of Democracy. In this connection, it may be noted that on the previous day one of the speakers, Professor of Physics in the Antigonish University, spoke on "The Complete Electrification of Nova Scotia, Imperative Today." The discussion of the problem was entrusted to the manager of the Pictou County Power Board and a professor of Geology.

CATHOLIC POLITICAL PARTIES

The whole idea of a "Catholic" political party is opposed by *L'Avant-Garde*, the young Catholic paper of Brussels. When Catholic Action, it says, is equipped at all points for intervention in politics whenever religious aspects are involved, a "Catholic Party" will have become superfluous.

"In Belgium it is perceptible that the reactionary attitude of the Catholic party of the last century is reacting on the Church and does her serious harm in the eyes of the working classes. Nearer our own time the financial transactions of the Boerenbond discredited a large section of the Flemish clergy, which seemed to be deeply involved, among the peasantry. Finally, the hesitations and divisions of the Catholic party on the matter of the Van Zeeland government show clearly the political inefficacy of a party based on a common religious faith, but embracing men of widely different social conceptions. Neither from the religious nor from the political point of view is a Catholic party desirable."

LENDING LIBRARIES

Lending libraries were pointed out as a potential power for evil by a resolution adopted by last year's convention of the C. V. Unfortunately, the practical result of so timely a pronouncement is probably nil.

Quite recently, on the other hand, an ordinance permitting the city of Newark to license circulating libraries, in order that their books may be censored, has been recommended to the Mayor and the Prosecuting Attorney of Essex County. The result of complaints by Rev. Matthew J. Toohey, pastor of St. James Church of Newark. Once the point had been raised, the public Prosecutor admitted that some commercial libraries, operated in retail stores, were lending books that were "foul" and merited suppression. Together with Father Toohey's complaint, he had received volumes of the kind referred to. However, the Prosecutor said he had obtained similar books also from other sources.

The ordinance would require each library to submit to the Director of Public Safety a complete list of books

intended to be loaned. The lending of a salacious book or one not on the approved list would constitute a violation of the ordinance. Transgressors would face a fine or revocation of the license, or both.

STATE MONOPOLIES

The French Government's Bill for setting up a Wheat Board has now been approved. The Board's day to day activities are to be supervised by a council on which producers, consumers, traders, millers, and bakers will be represented.

The two chief tasks of the Board are to organize French wheat production on rational lines and to guarantee farmers a remunerative price for their products. It is authorized to fix the price of wheat, flour, and bread, and will devote particular attention to the narrowing of the present gap between wheat prices and bread prices. It will have the monopoly of the import and export trade in wheat and flour.

LUXURY

The production of cigarettes in the United States in 1935 showed an increase of 23 percent over that of 1933, according to preliminary figures of the Biennial Census of Manufactures, published by the Bureau of the Census, Department of Commerce, on July 21.

Production in 1935 totaled 138,656,000,000 cigarettes compared with 112,742,000,000 reported for 1933, the last preceding Census year. Total f.o.b. factory value of cigarettes made in 1935 was \$717,676,120, representing a gain of 29.7 percent over 1933 and of 7 percent over 1931. Wage-earner employment increased 8 percent with 22,544 reported for 1933 compared with 24,346 for 1935. Wage figures rose from \$13,835,250 for 1933 to \$18,238,690 for last year, a 31.8 percent increase.

CHARITY TO BE RE-ESTABLISHED

An effort is about to be made in Ireland to cut away, lock, stock and barrel, one of the evils inherited from the Reformation. It is proposed to change the system of Poor Law under which the sick and the poor are at present cared for. Instead of Workhouses and County Homes, it is intended to build houses, staffed by Religious Orders of women, to take entire care of the sick and poor. Some measure of local Government grant will be sought for these houses, but they will not be in any way the offspring of cold official charity.

The proposal includes a scheme by which men and women in the working years can make a small weekly contribution to a common parochial purse for the maintenance of the houses. Then, in time of illness, poverty or old age, they can claim a place of Christian peace and comfort free from the stigma of pauperism. Provision is also to be made to prevent the separation of husband and wife, which is one of the worst defects of the present Poor Law system.

The scheme is far from complete, but it is already assured of popular and Government support.

CRIME PREVENTION

The National Crime Prevention Institute, organized some seven months ago, has launched a national program intended to keep possible

juvenile delinquents out of the police courts. Dr. Sheldon Glueck, Professor of Criminology at Harvard Law School, and Mr. Rowland G. Sheldon, engaged in social work since he initiated the Big Brother movement in 1912, are at the head of the Institute.

The directors of the Institute believe juveniles can be deterred from careers of delinquency and crime, provided proper supervision and care is granted in the home and school. They propose to request teachers first to select prospectively delinquent or "problem children" from among their pupils, and then to subject them to tests to ascertain their faults. In the instructions published, the organization lists 82 possible reasons for delinquency.

CO-OPERATION

At least two school textbooks, treating the Co-operative movement, are being written, one for high school age, one for college use. The latter has for its author Prof. Paul Douglas of Chicago University and will be published by Willett, Clark & Company.

A new textbook on Co-operation, for use in Wisconsin public schools, is being prepared by Harlan J. Randall and Clay J. Daggett of the State Teachers' College, Whitewater. The book is a series of case studies of actual co-operative organizations. Both volumes should prove useful for Study Club purposes.

After listening to the parting word of Toyohiko Kagawa, just before his departure for Oslo, Norway, several hundred liberal church leaders meeting at Lake Geneva, Wisconsin, formed the "Christian Co-operative Fellowship," an organization to carry on the work started by Kagawa and promote the Co-operative movement through religious groups.

At the first meeting of the executive committee, plans for promoting the subject of Co-operation at summer camps and assemblies of youth were discussed. The next meeting will be held this month.

An area of four and a half acres has been acquired by the Co-operative Wholesale Society of England alongside the Royal Victoria Dock at London, with the intention of erecting a large modern flour mill and a new provender mill. The site offers admirable facilities for industrial development of this kind, and the Society's proposal fits into the plans of the Port of London Authority, which provide for deepening and improving the dock within the next two years.

When completed, the flour mill will be equipped to produce over three million hundredweights of flour yearly, and it will supersede the existing flour mill at Silvertown. The provender mill will embody all the latest mechanical improvements, and in addition to its equipment of agricultural supplies, will contain special packing machinery for supplying provender in small units to industrial societies.

PROFIT-SHARING

A traveling seminar, comprising a group of clergymen, educators, labor leaders, and students, moving about under the sponsorship of

the National Religion and Labor Foundation, were, during their sojourn at Louisville late in July, the guests of Mr. P. H. Callahan, president of the Louisville Varnish Company. In accordance with the purpose of the seminar, to discover the religious, social and economic conditions prevailing throughout the Nation, Mr. Callahan traced the development of his interest in the "human relations in business" which led him to introduce profit-sharing into the Louisville Varnish Co. It was in 1910, Mr. Callahan explained, he replaced the gifts of turkeys with a 10 percent bonus. In 1912, there was a 15 percent bonus, and the following year the profit-sharing plan proper was installed.

The plan provides for a division of profits between stockholders and employees on a 50-50 basis, after a 6 percent dividend has been paid on the investment. Some years, the employee would receive, in addition to his wages, as much as 25 or 30, and sometimes 40 percent of his annual wage. However, in 1921 and again between 1930 and 1934 the system was put to a severe test: the bonus was discontinued for the time being.

Since the plant has begun to operate at a profit again, a bonus is given each month, which plan will be continued until wages and salaries, reduced with the consent of the workers during the Depression, shall have been increased to their former figures. At that time, Mr. Callahan expects again to put into effect the original profit-sharing plan.

NUTRITION

The Mixed Committee set up by the Council of the League of Nations to study problems of nutrition has just published an interim report which sets out with extreme thoroughness and clarity the immense scope of its work; whose ramifications necessarily include the study of everchanging medical, sociological, political and economic conditions.

From the mass of interconnected data as to the ideal diet for maintaining individual health, the normal diet prescribed by varying national climate and custom, the malnutrition of a large percentage of the population of Europe as a result of the depression, and as to the causes of that depression, especially insofar as it affects agriculture, there emerges a vicious circle of facts. An increased consumption of food would lead to the revival of agriculture: the revival of agriculture would increase purchasing power, and so make possible an increased consumption of food.

The recommendation which emerges most vividly from the Report's closely woven texture of thought and fact is that "Governments, when called upon to take important decisions affecting production and trade . . . should concern themselves as much with maintaining the nutritional basis of public health as with safeguarding the legitimate interest of producers."

EQUALITY AND THE NEGRO

Admission to the Law School of the University of Missouri, at Columbia, having been denied Lloyd L. Gaines, a Negro from St. Louis, by the Board of Curators, he filed a mandamus suit against the institution of learning. On July 24th Circuit Judge W. M. Dinwiddie handed down his decision upholding the action of the Curators.

The University attorneys contend that: "It is both the law and public policy to separate the races for education in Missouri. A complete and separate plan has been established in Missouri for the education of Negroes and the responsibility for this plan does not rest with the University of Missouri but with the Curators of Lincoln University, established by the State of Missouri for the education of the Negroes of that state." Attorneys for Gaines declare, on their part, that refusing him admission to the University of Missouri offends against the fourteenth amendment of the Constitution of the United States. It is their intention to carry the case to higher courts.

This is the first time in the history of the University of Missouri—almost 100 years—that a Negro has sought admission to the institution. The State universities of four adjoining states—Kansas, Nebraska, Iowa and Illinois admit Negroes.

THE CASTE-SYSTEM

The far-reaching evil influence of the caste-system has caused the Bishop of Trichinopoly, India, to address a circular to the Catholics of that state complaining that "the behavior of a section of the Catholic community of Trichinopoly has come as a great surprise."

It seems that certain Catholics have demanded that "Harijan" Catholics should be excluded from the churches in the Varaganery and Irudayaburam area, that railings should be fixed in the churches to separate the "caste" and "non-caste" Catholics, that "caste" Catholics should be given Holy Communion first, and that "non-caste" marriages should not be solemnized in front of the main altar. The Bishop did not accede to these demands and this has resulted in some trouble.

The Bishop's circular states: "Catholics worthy of the name must be standard bearers of the Christian ideal which is based on the Fatherhood of God and the Brotherhood of man, and issues in true piety, reverence, love and service. Instead of that, we have had an exhibition of profanation and lawlessness in the house of God, of caste selfishness and arrogance . . . God grant that we may not be compelled to be the spokesman of the divine anger."

INTERNATIONAL TRADE UNIONISM

International Trade Unionism, as represented by the International Federation of Trade Unions, has shrunk of late years till it has come to include little more than the movements of the surviving parliamentary countries of Western Europe. The organized workers of our country are outside the I.F.T.U.; and the Russians, who claim to have the largest Trade Union movement in the world, belong to the rival Red International of Labor Unions, which they in effect control.

The I.F.T.U. Congress in London in July spent much of its time discussing Trade Union Unity—the movement towards which has been stimulated by the recent fusion of the Communist Unions in France with the C.G.T., and by the creation of the Front Populaire. The Norwegians proposed that negotiations for unity should be opened up with the Russian Unions and with the R.I.L.U. This was opposed by the British and some other delegations; and in the end the reference to the R.I.L.U. was deleted, and the Congress carried unanimously a proposal to approach all the unaffiliated movements, including the Russians as well as the Americans, with a view to unity.

HISTORICAL STUDIES AND NOTES

Rev. Valentine Sommereisen, Pioneer Priest of the West

(*A Contribution to the History of the Early Days of the Church in the Middle West*)

I.

The name of the Rev. Valentine Sommereisen is not inscribed in the galaxy of pioneer priests of German blood who shed lustre on the Church in this country. Because of differences with Bishops, seemingly due to temperamental disagreement, he lost their favor and consequently spent his declining years under a cloud. Naturally officious writers of Church History either ignored him or, when attention was called to him, had little to say in commendation of the ostracized priest. Yet the Rev. Valentine Sommereisen had once been brought to the notice of a large number of people because of his participation in the exploration of Yellowstone Park. Besides he had, in his younger days, been a pioneer missionary among the Indians of Minnesota and Dakota, and later a model farmer on the plains of western Kansas.

Unfortunately the historical material bearing on his life is rather meagre. Yet the account-book kept by Father Sommereisen has been affectionately preserved by the Misses Nellie and Franey Haffamier, of Hays, Kansas, and has proved a source of prime importance. Newspaper clippings and reminiscences of surviving friends have supplied some valuable additional data. Yet despite the comparative scarcity of source material we are able to present a rather true biographical sketch of Father Sommereisen and to assign to him a place among the distinguished German pioneer priests of this country.

The Rev. Valentine Sommereisen was born on May 28, 1829, at Rufach, or Ruffach, in southern Alsace. In this town of less than three thousand inhabitants he received his elementary education. He pursued the classical, and perhaps also the philosophical, studies in the seminaries of the diocese of Strassburg. In 1854 we find him at Paris studying theology. There he met Msgr. A. Ravaux, pastor of the cathedral parish of St. Paul, Minn., who was seeking prospective missionaries for that diocese. Father Sommereisen decided to devote himself to the American Missions and came with Msgr. Ravaux to St. Paul in the same year. There he completed his theological studies and two years later, on March 8, 1851, he was ordained priest. A week later, March 16, the young priest was appointed first resident pastor of St. Philip's Parish at Mankato, Minnesota.¹⁾

¹⁾ Reiter, S.J. *Schematismus der katholischen deutschen Geistlichkeit der Vereinigten Staaten*, 1869; *Golden Jubilee Souvenir* of Sts. Peter & Paul at Mankato, Minn., p. 18; *Hays City Republican* of January 30, 1897. If Reiter's statement is correct, the name of St. Philip

Father Sommereisen was the founder of this parish. "Under him the block church on Agency Hill was moved to the site of the present clubhouse, where it served for many years as the priest's residence. It stood behind the stone-church which was erected the same year (1856) and used the first time at the close of the first mission given by the famous Fr. Wenginger, S.J., on September 29, 1856. When, on September 3, 1865, the Sisters of Notre Dame arrived, this historic building, whose stones are now in the wall on Sixth Street, was also used as a school"²⁾—the second school opened by a Catholic parish in the present diocese of Winona.³⁾

Father Sommereisen's work was not confined to Mankato. He also attended three other stations in Blue Earth County, two in Brown County, two in Faribault County, one in Nicollet County, "and others in Martin County, Jackson County, Wattowon County, Redwood County, and Renville County."⁴⁾ He visited altogether 36 missions, from the Iowa line to Shakopee and Chaska, from St. Mary's near Waseca to Sleepy Eye and Redwood. He also planned the present church at Mankato, but according to his plans it was to have been more elaborate and 10 feet higher.⁵⁾ In 1869 Father Sommereisen records the number of souls cared for as 5000; the number of baptisms was 250. His parochial school at Mankato was attended by 200 children, taught by the School Sisters of Notre Dame.⁶⁾

The congregation at Mankato was composed mostly of Germans. In his stations he found many Frenchmen. The *Hays City Republican*, of Hays City, Kansas, credits Father Sommereisen with having labored also "among the Indians and French Canadians in the Province of Manitoba, Canada, and the States of North Dakota and Montana." We know that he was a daring traveller and so it is not improbable that he made excursions into those sections. The writer of the necrology from which this information is derived was well informed, having evidently received first-hand information from the missionary himself, who was fond of relating his adventures to his friends.

The fruitful work of Father Sommereisen in Minnesota and other parts of the Northwest was brought to an end in 1871. "Returning from a trip to his native country, where he was detained on account of the Franco-German War, he found the parish in charge of Rev. Augustine Wirth, O.S.B."⁷⁾ He evidently had returned to France to take up a loan to enable him to build

must have been changed later to that of Sts. Peter & Paul.

²⁾ *Golden Jubilee Souvenir*, loc. cit.

³⁾ In 1859 the Sisters of St. Brigid had opened a school at Winona.

⁴⁾ Reiter's *Schematismus*, loc. cit.

⁵⁾ *Golden Jubilee Souvenir*, loc. cit.

⁶⁾ Reiter's *Schematismus*, loc. cit.

⁷⁾ *Golden Jubilee Souvenir*, loc. cit.

the church at Mankato according to his somewhat elaborate plans. He used this money later to build a church at Yankton, S. D.

Father Sommereisen returned to Minnesota on July 1, 1871. On April 27, 1871, he signed the following note at Besançon, France: "I, the undersigned V. Sommereisen, priest at Mankato, Minnesota, North America, declare by these presents to have received this day, the 27th of April, 1871, from my brother Jean Baptiste Sommereisen and his wife, both of Besançon, the sum of twelve thousand francs in gold, to be used in such a way as I judge best for their interest; the same to be returned after ten years with interest at ten percent, unless called in full or in part before that time." To this agreement Father Sommereisen appended the note: "The interest on the above to be counted only from the time I arrived in Minnesota: that is from the first of July, 1871, and then the money was not yet loaned out."⁸⁾ On June 9, 1873, he paid back five thousand francs and ten percent interest, and by November, 1893, the whole loan was repaid with interest.⁹⁾

Upon his return from Europe Father Sommereisen found himself supplanted by another priest, and so was forced to vacate his parish. He went to Yankton, S. D., where again he became the first resident priest. Before he took charge at Yankton, Mass was said at that place by a priest stationed at St. Helena, Nebraska. Fr. Sommereisen's first baptismal entry there is dated September 24, 1871.¹⁰⁾

Msgr. Lawrence Link of Yankton writes: "Father Sommereisen had no other Mission as far as I can find out, because there was no church within forty miles in any direction except in St. Helena, Nebraska. I find names of those whom he baptized who live today in neighboring parishes as far as fifty miles away." Yet Sadlier's Catholic Directory for the year 1876¹¹⁾ states that from Yankton he attended the station Bloomingdale, Dakota Territory, and others in the Western District.

Father Sommereisen built a church and residence at Yankton with the money he had borrowed or collected from friends. It was "a chalk [lime] stone building, about 30 x 30 feet, and two stories high. I understood years ago that he spent most of his time at Fort Randall. They said that he was always there when payday for the Soldiers came around. They say with this money he built his church and residence. The people claimed they donated almost all the work gratis."¹²⁾

Just as in other similar instances, popular

⁸⁾ Manuscript Account Book of Father Sommereisen, p. 50.

⁹⁾ The same account book, p. 50.

¹⁰⁾ Letter of Msgr. Lawrence Link, pastor of Sacred Heart Church, Yankton, S. D., dated February 3rd, 1936. I take this occasion to thank the Rt. Rev. Msgr. for his extreme kindness in forwarding valuable data.

¹¹⁾ New York, 1876, p. 313.

¹²⁾ Letter of Msgr. L. Link, Febr. 3, 1936.

legends cannot be trusted absolutely. Father Sommereisen's Account Book shows that from September 1871 to January 1873 he received no more in cash than \$412.75, contributed by 25 men. During the same time 30 men were credited with \$327.35 for work on the building. Collections by Mr. Harkins (\$253), the ladies (\$105), by Fr. Sommereisen (\$28), and extra collections (\$82.55) brought the cash receipts up to \$881.20. Besides, \$1017 were available from other sources, so that the actual sum contributed amounted to \$1898.20. Father Sommereisen, however, paid in cash for the building \$3760.25. Besides, he paid \$108 for six months' rent of a house, \$212 for expenditures for Masses,—sanctuary and altar equipment, etc.—and \$175 to Benziger of Cincinnati for necessary books. Adding \$6.00 interest on a loan of \$200 from the bank brings the expenditures up to \$4261.25.

Certainly the loan from his brother did not suffice to cover these expenditures. Therefore Father Sommereisen took up a mortgage of \$1500 on his property from Stephen Lamm, a banker, and borrowed \$800 from Father Huerth.¹³⁾

He also provided a cemetery. "He buried the dead first a little away from the church. When the town made him move them, he squatted on the corner of a section owned by the Territory."¹⁴⁾ Father Sommereisen kept a separate account for the burial ground. He expended \$257.94 on the cemetery (lumber \$183.99; surveyor \$10; digging post holes \$16.25; cutting, tarring and setting up posts and Cross \$20.00; tar and oil \$6.00; hardware \$14.70; gates \$4.00, and printing of blanks \$3.00). The receipts from the cemetery were very small: \$27.00 in all were received by Father Sommereisen: \$10 for a lot from John Betz, \$10 for a lot from Michael Murphy, \$5 from Daniel McDavid as part payment for a lot, and \$2 from Mr. Mayer.¹⁵⁾

Later, when the State forced the congregation to vacate this plot, "Bishop Marty paid for a new cemetery and the State paid for the removal of the few bodies buried there."¹⁶⁾ Father Sommereisen records one burial, the first, without date, and six in 1875. In 1896 he wrote a letter to Bishop O'Gorman, demanding payment for a fence he had put around this cemetery. "The Bishop ignored the letter and nothing was heard any more."¹⁷⁾

The building erected by Father Sommereisen at Yankton was ready for occupancy in January 1873. However, the priest was poorly repaid for his zeal in furnishing the congregation with a suitable place of worship. On account of this building his relations with his Bishop,

¹³⁾ Father Sommereisen manuscript Account Book, pp. 1-5, 14.

¹⁴⁾ Letter of Msgr. L. Link, February 3, 1936.

¹⁵⁾ Account Book, p. 13.

¹⁶⁻¹⁸⁾ Letter of Msgr. Link, Febr. 3, 1936.

Msgr. Grace of St. Paul, before long became very strained. "I remember," writes Msgr. L. Link,¹⁸⁾ that "Bishop Grace told me he had to suspend Father Sommereisen or threaten to do so, because he took a combination church and residence for his salary." Naturally the Bishop was under the impression that this building was church property pure and simple; he did not know how much of his own money Father Sommereisen had expended on it.

As a matter of fact, the people were remiss in paying the priest's salary in later years. During the first 16 months (Sept. 1871—Dec. '72) he received as salary \$522.40, namely \$113 as Christmas collection in 1871, \$72.40 as Easter and Christmas collections in 1872, \$76 from the soldiers of Fort Sully, \$32 from the officers of Fort Sully, \$15 from Sergeant Lanahan of Buford, North Dakota, and \$70 from the citizens of Buford, N. D. (collected on two different occasions, namely \$20 and \$50). At Yankton he received \$60 from six different men, each contributing \$10.00. The remaining \$84 were given by thirteen different parties."¹⁹⁾

As we have seen, the salary Father Sommereisen received in 1871 and 1872 was fairly good. It enabled him to pay off, on June 9, 1873, five thousand francs of the loan he had obtained from his brother together with \$175 interest and expenses. After that eleven years elapsed before he could make another payment on this loan.²⁰⁾ The truth is that with the year 1873 the parishioners became very negligent in paying their dues to their priest. The Christmas collection, which in 1871 amounted to \$113, dropped to \$35.80 in 1872. Yet things turned out still worse in the following years.

The list of parishioners in 1873 comprises 79 names of members who were variously taxed from \$5.00 to \$20.00. Four poor people were not taxed. If these dues had been paid in full Father Sommereisen would have received a salary of \$910 annually. Yet in 1873 he received no more than \$114.50 from 21 persons, the remainder paying nothing at all. In 1874 he received still less: \$66 from 13 persons, the remainder paying nothing. In 1875 he received \$109 from 24 persons, while 65 of his parishioners did not pay him a penny.²¹⁾

The receipts for the church proper did not amount to more than \$25.00 during the two years 1873 and 1874. During 1875 and the early part of 1876 he received from the parishioners (and other parties) \$489 for the church.²²⁾

The parishioners not only refused to pay the priest's salary but did even worse: they rebelled against him. In 1876 the "Catholics bought the property on which the present church is still

located and started a church independent of him."²³⁾ This schismatic secession was later sanctioned by the Bishop. "During this time the Coadjutor Bishop (later Archbishop) Ireland came from St. Paul to Yankton and gave a Mission in the court-house. He approved the plans of the seceders and told them as soon as the church would be finished, he would send them a priest."²⁴⁾ This seditious group later showed their Bishop how imprudent it is to compromise or connive with rebellious people. "They changed the plan of the church somewhat and friction arose between them and Bishop Grace."²⁵⁾ Yet what was worse, the action of the Bishop in approving the secession caused Father Sommereisen a great financial loss.

Naturally Father Sommereisen could not remain at Yankton under such adverse conditions. On June 27, 1876, he performed the last baptism at Yankton and on August 28, 1876, solemnized the last marriage.²⁶⁾ Two months later he was stationed in Ellis County, Kansas, where he was financially situated even worse than Yankton.

When Father Sommereisen left Yankton, the congregation owed him at least \$1500 for salary, which was never paid him. Besides he had paid out of his own pocket most of the running expenses entailed in saying Mass; the \$25.00 he received during 1873 and 1874 certainly did not pay for altar-breads, wine, candles, and the washing of altar-linens. To all appearances he used some of his own vestments at Mass. \$261 was collected from 63 persons for the bell.²⁷⁾ In 1874 he paid \$25 to Benziger at Cincinnati for church goods, and this at a time when he did not receive that much from the congregation during the entire year. Besides he paid the interest on the loans he had made to erect the church building. In 1874 he paid only \$23.70 on the mortgage.²⁸⁾ When he left Yankton, he had invested \$4808.55 in the church building, while the congregation had refunded to him \$1923.30. In addition to the loan from his brother he had assumed a personal debt of \$2772.80.²⁹⁾

Father Sommereisen was somewhat indemnified for the losses sustained in erecting his church at Yankton by receiving full possession of it, when the congregation seceded. "He owned the house a good many years after he left Yankton and collected the rent. It is now owned by an estate and is in bad repair."³⁰⁾

JOHN M. LENHART, O.M.Cap.

²³⁾ Letter of Msgr. Link, Febr. 3, 1936.

²⁴⁾ Ibid.

²⁵⁾ Letter of Msgr. Link, Febr. 3, 1936.

²⁶⁾ Ibid.

²⁷⁾ Account Book, pp. 6-7.

²⁸⁾ Ibid. p. 5.

²⁹⁾ Ibid. pp. 14-15.

³⁰⁾ Letter of Msgr. Link of Febr. 3, 1936.

¹⁹⁾ Account Book, p. 8.

²⁰⁾ Ibid. p. 50.

²¹⁾ Ibid. pp. 9-11, 17-19.

²²⁾ Ibid. p. 15.

Collectanea

The C. V. Library of German-American has been presented with a valuable little brochure, "Geschichte des Verkaufs der Heiligen Dreifaltigkeits-Kirche sammt allem Zubehör in Philadelphia an die Jesuiten," by Rev. John C. Daniel, the present pastor of this the oldest German parish in Philadelphia.

The historically important document, printed at Philadelphia in 1851 by F. W. Thomas, was published with the avowed purpose of presenting to "the German population in the United States, and before all Catholics, clearly and uncontroversially, in the shape of court documents, the history of a new attempt of the Jesuits to increase their power."

It seems, the trustees had on the 23rd of November 1850 sold the property to the Fathers Joseph Enders, Augustine Balle and George Villiger. This sale was protested by certain members of the congregation, who took the matter to court and obtained an injunction. The various documents pertaining to these actions are reproduced in the little pamphlet.

The Kothmanns, of Texas, have set a good example to other families of German origin in our country, not merely by conducting family reunions, but also by establishing an organization which is to perpetuate its genealogy. As a practical result of this intention Selma Metzenthin Raunick and Margaret Schade have compiled a volume on "The Kothmanns of Texas 1845-1931." All of these efforts began to take shape almost ten years ago, after the following decision had been reached:

"We, the descendants of Heinrich Conrad Kothmann, in reunion assembled, have this day, July 22, 1927, resolved to put into permanent form our genealogy, in order to perpetuate the name of Kothmann as a symbol of good citizenship and of character based on the Ten Commandments, the Divine Law of God being the Foundation upon which any permanent institution must be established. We have furthermore adopted a design, hereafter to be known as the Kothmann Family Emblem."

Family reunions, organizations, the will to preserve traditions and perpetuate the genealogy of the family—all of these things are a means opposed to proletarianization, the dangers of which are so apparent.

The representative of the powers at Paris during the siege of Landau in the Palatinate by the Prussians in 1793, to whose connection as a chaplain with the regiment of Zweibrücken during our Revolutionary War we referred on this page in the July-August issue, did accompany the French Expeditionary Forces to America. For this assurance we are indebted to Rev. John M. Lenhart, O.M.C., who has written us:

"With the greatest interest I have read your notes regarding Reverend Dentzel, Protestant chaplain of the Zweibrücken Regiment. I recently found his name mentioned in an American work, the 'Literary Diary of

Ezra Stiles', a professor in Princeton University during the Revolutionary War. I was searching this book for possible information on Fr. Paul de Saint Pierre and, while doing so, discovered this Protestant chaplain of the Deux-Ponts had paid a visit to Stiles in the spring of 1781. While I did not take notes, I believe the account states, as far as I remember, that Dentzel was a Freemason. At any rate, we now have positive testimony that Dentzel was in America. Let me add that it is rather curious this Dentzel, a Lutheran minister, should have served as chaplain to the Calvinist soldiers of Zweibrücken. The Catholic Duke was either not greatly concerned about the ministrations of his Protestant soldiers or, and this is more likely, the religious indifferentism of the times explains his attitude. It is also worthy of note that this Protestant chaplain was not a resident of the Duchy of Zweibrücken, but an 'outsider,' like the Catholic chaplain, Paul de Saint Pierre."

Not a few of the German Liberals and Radicals, who came to our country soon after the Revolution of 1848, were militant Freethinkers. They were especially outspoken in their hatred of the Church and the Catholic clergy. Any religious demonstration or public proof of the existence of Catholicism in the United States angered them. The "Story of the Hermann Mission Cross," reported in the *Wahrheitsfreund*, Cincinnati, from March 31, 1853, illustrates well the tendency prevalent among the men whom one of the pioneer priests of Ohio, Fr. Linde Smith, called the "Schnautzers." The account runs as follows:

"Many of our readers probably remember that on the occasion of the mission, conducted by the most illustriously known missioner, Father Weninger, last Winter a year ago in the village of Hermann, Mo., for the benefit of the local Catholic parish, the Mission Cross, which had been planted there, was sawed off and thrown to the ground by the enemies of Catholicism and of Christianity in general. A certain brewer, Baer by name, was regarded as the chief culprit and was immediately turned over to the court. The case has rested a long time, since the defendant was always able to arrange matters so that term followed term the while the case could not be tried because witnesses could not be produced and for other reasons."

"In spite of everything, however, the case has now been tried and was decided on March 14 by verdict of a jury. The County Court and the Prosecuting Attorney for the County did everything possible to open a road for justice, through all the schemings and plottings of the defendant and the compromised parties. The members of the jury were selected from farms in the southernmost parts of the County to insure as impartial a verdict as possible. The County Attorney was able to expose and frustrate all the trickery resorted to by the attorney for the defense and intended to influence and bias the jury, so that finally the issue was reduced to one of justice pure and simple. The County Judge proceeded with the same fairness when instructing the jury. Finally the jury brought in a verdict declaring the defendant Baer guilty of the offense with which he had been charged and imposed upon him a fine of \$75 and payment of all costs."

As in this particular case, German brewers were not infrequently to be found among the leaders of attacks on the Church and the clergy. It was thereby they demonstrated their arrival among the bourgeoisie, who, in continental Europe, everywhere were anti-clerical.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, John Eibeck, Pittsburgh, Pa.
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 The Executive Committee consists of the Officers, the
 Trustees, the Committee on Catholic Action, the
 Presidents of the State Branches, and the following
 five members-at-large: Phillip H. Donnelly, New
 York; Louis M. Seiz, New Jersey; Gus J. Reininger,
 Texas; John J. Baumgartner, North Dakota; George
 J. Phillip, Indiana.
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 Eibner, K.S.G., New Ulm, Minn.
 Communications concerning the Central Verein should
 be addressed to the General Secretary, F. J. Dock-
 endorff, 502 So. 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

Pius X.

The San Antonio Convention

Details of the Program

The program for the annual convention of the C. C. V. of A. and its National Catholic Women's Union has been virtually completed. Of particular importance is the high educational value of the contemplated addresses, while on the other hand the local Committee, of which the Most Reverend Arthur J. Drossaerts, Archbishop of San Antonio, is Honorary Chairman, and Mr. John P. Pfeiffer, President of the Texas Branch of our Federation, Acting Chairman, has provided for the convenience of the delegates. The Publicity Committee is supplying the Catholic press well with news items regarding the convention. Advice from a number of states indicate attendance will be quite satisfactory.

Headquarters are located in the St. Anthony Hotel. The pontifical high mass on September 13 will be celebrated in historic San Fernando Cathedral, while the high masses on the remaining days are to be conducted in

St. Joseph's Church, the parish church of the Germans of San Antonio. The mass meeting on Sunday afternoon and the Youth meeting on Sunday evening are to be held in the Municipal Auditorium.

Saturday, Sep. 12. A. M. meetings of the Committee on Catholic Action; P. M., of the Board of Trustees of the C. V. and the Committees on Resolutions of both organizations, and the Executive Boards of both groups. As usual, there is to be a supper for the members of the Major Executive Committee, with an address on "Our Need of Leaders: Leadership Means Sacrifice," by Judge Philip H. Donnelly, of Rochester, N. Y.

Sunday, Sep. 13. Pontifical High Mass: Celebrant, His Excellency the Most Rev. Leopoldo Ruiz y Flores, Apostolic Delegate to Mexico; sermon by His Excellency, the Archbishop of San Antonio. A welcoming session will precede the High Mass, which will begin at 10 o'clock, arrangements having been made to broadcast the Mass and the sermon.

Afternoon: Mass Meeting: Addresses by the Most Reverend Aloysius J. Muench, Bishop of Fargo (No Reconstruction Without Moral Reconstruction); Rev. Frederick C. Eckhoff, St. Louis (Objectionable Literature and Its Dissemination); several of the dignitaries present will speak also.

Evening: Youth Meeting: Addresses by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans (Catholic Responsibility and Youth), and Rev. W. F. Golatka, S.M., San Antonio (Piety, Study and Action). Special efforts are being made by the local committee to insure a good attendance for this occasion.

Monday, Sep. 14: Joint and separate sessions: In the evening, joint meeting: Address by the Director of the Central Bureau, Mr. F. P. Kenkel (Our Objectives and Activities); followed by Credit Union Conference, with address by C. T. Bergeron, of Dallas, representative of the C. U. Section, Farm Credit Administration.

Tuesday, Sep. 15: Separate sessions and joint meeting on problems of Catholic Rural Life; Rev. James A. Byrnes, St. Paul, Secretary of the National Catholic Rural Life Conference, will speak on Catholic Rural Life Objectives; discussion is to follow. In the evening, mass meeting of the N. C. Women's Union; Speakers: Most Rev. Christopher E. Byrne, Bishop of Galveston (The Recent Encyclical on Motion Pictures); Mrs. Mary Filser Lohr, President, (The Objectives and Activities of the N. C. W. U.); Judge Lillian Westropp, Cleveland (Influence of Environment on the Morals of Youth); Rev. J. P. Fuhrmann, O.S.B., Corpus Christi (Preparation for Marriage); His Excellency, the Most Rev. Rudolph A. Gerken, Archbishop of Santa Fe, has promised to deliver the closing remarks.

The Rev. Jos. J. Schagemann, Lima, O., is to discourse at a delegate session on the Maternity Guild.

While the Women's Mass Meeting is in progress, a Youth Conference is to be conducted under the chairmanship of Rev. Fr. Golatka.

Wednesday, Sep. 16. Sessions morning and afternoon, separate and joint; Lecture by the Rev. Francis Borgia Steck, O.F.M., of the Catholic University at Washington (Franciscan Missions in Texas).

As indicated, the convention will continue into the afternoon of the 16th, as a result of a resolution approved a year ago. The local committee will arrange a sight-seeing tour of the environs of the city for the late afternoon of the 16th, permitting them to view the historic missions.

Sessions of the Executive Boards are set for the late afternoon of the 16th.

The Mission and Charity Aid Exhibit of the Natl. Cath. Women's Union has been well arranged.

St. Joseph's Society, San Antonio, and Its Precursors

The brave spirit of the pioneers of our race and faith, who participated in the "Winning of the West", still abides with St. Joseph's Society of San Antonio, Texas. For it is this organization must carry the burden of preparing and carrying out the program of the coming convention of the C. V. and the N. C. W. U. And although St. Elizabeth's Society is aiding the efforts of the men to the full extent of its ability, it is nevertheless true that a single unit, representing the men and women of one parish, St. Joseph's, had the courage to accept the task from which we have known our people to shrink back in cities with ten or even twenty times more parishes and societies affiliated with the C.-V. Of course, the group is fortunate in having for its spiritual leader, Rt. Rev. Msgr. P. J. Schnetzer, whose devotion to the cause of Catholic Action is so wholehearted.

The history of the present St. Joseph's Society of San Antonio, as told by the late Mr. J. C. Dielmann on the occasion of its Silver Jubilee in 1910, offers a number of features somewhat out of the ordinary. While on the occasion of the anniversary referred to, 1885 was accepted as the year in which the Society had been founded, the speaker told his audience that there had been a predecessor to St. Joseph's Society as early as 1868. It seems, this organization, known as "Deutscher Römisch-Katholischer Unterstützungs-Verein", was established on September 8 of that year with an enrollment of 62 members. Although its chief purpose was the granting of aid to its members in case of sickness and death, its records revealed, to quote Mr. Dielmann, that sizable sums of money [from its funds] "were used for the building of St. Joseph's Church." This Society, which at first held its meetings in St. Mary's College, at one time had more than a hundred members. Apparently, the Rev. Fr. Anstaedt was the first Spiritual Director, while Martin Muench is known to have been its first President, Franz Boltz its Secretary and Joseph Jaekle its Treasurer.

It is worthy of special note on this occasion that the Society voted to affiliate with the Central Verein on May 29, 1869. A significant decision, considering existing conditions: the comparative remoteness of San Antonio at that time from the North and the almost prohibitive cost of attending conventions held in that part of the country.

The development of the organization was, however, beset by difficulties. Within a few years of its founding, dissensions arose and a meeting called for October 10, 1875, for the purpose of adopting a new Constitution caused the organization to split into two factions. They constituted, Mr. Dielmann reports, two societies. Naturally, discord prevailed to the

detriment of both and likewise of the parish. Almost a decade elapsed ere the opposing factions were induced to come to an agreement (May 1884), largely through the efforts of Rev. Henry Pfefferkorn. As a result, the present St. Joseph's Society was organized on January 18, 1885. It is a significant fact that, "in addition to the Reverend Spiritual Director, the Rt. Rev. Bishop Neraz attended the meeting; he bestowed his blessing upon the Society, and it seems as though the blessing of God has since that time continually hovered over the organization," Mr. Dielmann declared on the occasion of its Silver Jubilee. Practically every member of the two old societies was present at this 'Peace Conference'; each and all declared allegiance to the new organization and agreed the old organization was to be dissolved.

It was thus peace was brought back. In March 1885, the Feast of St. Joseph was solemnly observed; it was for this occasion a banner had been procured, a symbol, as it were, of the new condition of things. The good spirit continued to prevail; the Society contributed liberally towards the erection of the parish rectory, the purchase of an organ, of bells, etc.

From that time on to this, St. Joseph's Society, St. Joseph's Parish, San Antonio, has established a fine record of cooperation with every worthy cause which the members have made their own. The organization has proven a strong backer of the C. V. of Texas and the national organization as well. That our C. V. has been repeatedly invited to meet in San Antonio, is sufficient proof of the spirit which animates St. Joseph's Society. The approaching convention will, we are confident, prove true any expectations these remarks on the San Antonio organization may have raised.

The reasons for inaugurating the new *Journal of Social Philosophy* were stated by the promoters of the venture in a circular letter as follows:

"Agreeing that we are suffering from emotional propagandistic romanticism in the field of social theory, as well as from excessively scientific specialization, a group of eminent scholars in the social sciences have joined together, with the intention of publishing a Periodical devoted to the purpose of effecting a philosophic synthesis of the social sciences."

The publication is said to have set for itself "the goal of contributing towards the elaboration of a sound social philosophy based upon the data of the various social sciences." Such a *Quarterly*, it is felt, "should serve to counteract, in the interest of sane social intelligence, the twin evils of blind empiricism and empty verbalism, which at present conspire to render intellectually barren and practically ineffectual the findings of the social sciences."

There is truth in these statements; but there can be no truly sound social philosophy based on nothing better or more lasting than "the data of the various social sciences."

YOUTH MOVEMENT AND STUDY CLUBS

An Institute for Social Study

The Central Verein Institute for Social Study, an enterprise in which the Minnesota Branch of the Central Verein and St. John's Abbey cooperate, has now completed three semesters of study and discussion. The idea of such an institute was first broached by Mr. Alphonse Matt, chairman of the Youth Committee of the Minnesota Branch of the Central Verein. In the ensuing discussions between him and Dom Virgil Michel of St. John's the need was stressed for a better grounding in the basic principles of Christian life and social theory, with special reference to present demands and the high traditional ideals of the Central Verein.

In September 1934, at the annual meeting at Jordan, Minnesota, Dom Roger Schoenbechler in the name of Abbot Alcuin Deutsch offered the facilities of St. John's College and Seminary and the services of its faculty to the proposed institute. The above basic purpose of studying fundamental Christian social principles was uppermost and has been consistently adhered to throughout the activities of the three semesters.

Plans matured in the fall of 1934. Beginning with January 1935, the Central Verein was to send delegates once a month to St. John's for week-end conferences. It was decided that no more than ten to twelve select delegates should be sent, but it was subsequently found impractical to so limit the number. On the average about 20 to 24 delegates attended the three semesters. The Minnesota Central Verein shared the cost of sending the delegates with the local branches; it paid two and a half dollars per delegate to St. John's for a night's lodging, four meals, and mimeographed copies of the lectures. The latter amounted to about 200 pages for the first semester and about 150 for the second and third.

During the first semester the discussions dealt with general principles and fundamental concepts: the social and religious condition of our civilization, human rights, ownership, the family. In the second and third semesters these principles were applied to the economic and the political fields respectively, with an additional lecture on Christian Culture. Besides the above lectures on the social question, there was a spiritual conference each Saturday night. The delegates also went to Communion in a body Sunday morning at the students' Solemn High Mass.

One of the first difficulties encountered by the faculty was the lack of suitable texts. As a result, all the lectures were original compilations, representing much study and labor. At the start, bibliographies were assigned for each

lecture so that the delegates might apply the time between the discourses to reading in the college library. It was found, however, that the general discussion following each lecture took up at least an hour, allowing only a short breathing spell till the next lecture. Even this brief respite was spent in private discussion between individuals and small groups. It was this experience that induced the mimeographing of the lectures.

The ability of the delegates was, at first, open to conjecture. Several proved themselves not fitted for the strenuous intellectual work entailed, and dropped out after the first semester. A few others could not return for the second semester (fall of 1935) because of other duties assumed. The new men who joined in the second semester came with some idea of the aims and purposes of the institute and proved both their ability and zeal. It was most encouraging for the faculty members to note in their students growth in mental grasp and depth in the course of three semesters. While discussions in the first semester were much scattered and participated in by fewer delegates, the members attending the last semester showed a grasp of fundamental ideas, a tendency to discuss in terms of principles involved, better ability to form judgments, a growing social consciousness, and a willingness to cooperate in every way. Without undue optimism it can be safely said that the outstanding feature of the institute was the change in the attitude of the delegates from an individualistic and utilitarian frame of mind to one of social-consciousness and increased depth of judgment. The "critical cocksureness" and premature pride that frequently accompany increased knowledge, were quickly dissipated. Undoubtedly the basic spiritual orientation of the entire course helped to steer most delegates clear of these ever present dangers.

It is difficult at this time to determine the further fruits of the institute. One of the early gratifying results was the wide if scattered interest shown. Letters came from such distances as Oregon, Louisiana, Massachusetts; in some cases copies of the lectures were sold when such action offered promise of good to be effected. All the lectures are now being re-edited with a view to publication in booklet form for study clubs. From the very beginning delegates have reported to the local societies on the monthly conferences, and in a few instances the lecture material was immediately used by them for conducting study clubs of their own.

In 1935-36 the work of the institute reached out beyond the courses given at St. John's. Under the auspices of the City Federation (federated societies of Central Verein and Women's Union) of St. Paul, Dom Virgil Michel, Director of the Institute, gave a series of monthly lectures on *Quadragesimo Anno*, which will soon appear in book form under the title "So-

cial Reconstruction—Some Fundamentals of the Quadragesimo Anno." From January to May 1936 a third course was inaugurated under the auspices of the Minnesota branch of the Catholic Women's Union. The lectures held once a month (two lectures with discussion followed by congregational recitation of Compline and Benediction of the Blessed Sacrament) were on the general topic of the "Christian Home and Family Life in the Modern World." These were given at the Diocesan Teachers' College under the chairmanship of the Reverend James A. Byrnes, superintendent of schools of the Archdiocese of St. Paul, who gave unstintingly of his time and energies to make the course a proved success. Apart from one address by Dom Virgil Michel the lectures were all delivered by members of the St. Paul archdiocesan clergy, who one and all cooperated heartily and unselfishly in the work.

VIRGIL MICHEL, O.S.B.

(To be concluded)

* * *

The Second Annual Conference of the Catholic Youth Institute, conducted under the auspices of the National Council of Catholic Women, was held in the City of Washington from June 22nd to 27th. One hundred and ten women from 21 states and 27 dioceses of the country had registered.

In welcoming the delegates to the Institute, Miss A. S. Hooley, Chairman, National Committee on Youth of the N. C. C. W., stated that the conference was in the nature of a training school for Catholic youth leaders. "Catholic effort in behalf of youth," she said, "must be directed towards the solving of the problems of youth, towards the development of effective religious and cultural programs and the integrating of youth into the society of today. If we fail to achieve an adequate program for youth, Communism and other subversive movements will secure their allegiance."

* * *

The following stirring appeal, addressed to Catholics by Rev. J. C. Cox, S.J., is, at the same time, an admonition that they must secure the knowledge necessary for the work they are to undertake:

"If we are to save men's bodies and souls, we must change our immoral economic order by changing the pagan mentality of men with regard to the end and purpose of property and production. I am bold enough to say we must change most radically the mentality of many Catholics and Catholic leaders, and make the mentality of Catholics a Catholic mentality with regard to the purposes of property and production."

The mentality that is to be reformed is founded in false ideas and principles; those who would change "the pagan mentality of men"—fostered by our very institutions and laws, to say nothing of the public mind—must be adequately prepared to present those sound Christian principles which alone hold the promise of true reform. They are simple enough; they appeal to every human heart. As, for instance, when St. Augustine proclaims the law of equi-

alence which demands that neither party to an economic transaction may gain because of the neediness or ignorance of the other.

* * *

The pronouncement by Most Reverend Bernard J. Sheil, Auxiliary Bishop of Chicago, who declared at a meeting of the Committee on Youth Activities, conducted at Seattle during the National Conference of Catholic Charities, that the parish must remain always the logical center of any Youth Movement, accords well with the traditional policy of the Central Verein.

Our Benevolent Societies were parish organizations; history proves them to have, in not a few cases, accepted the responsibility of organizing the parish of which they were ultimately a part; in other cases they invariably sustained the efforts of their pastors, contributing liberally towards the building of churches and schools and providing especially the former with altars, stained glass windows and bells. The Jünglings-Verein was no less a parish organization than the Unterstützungs-Verein of the married men.

Love of their parish and parish church is traditional with our people; it is to them the center of all religious and cultural influences. Hence, every attempt to engage our people in the organization of anything approaching the Y. M. C. A. has met with a cold reception both on the part of the pastors and people.

* * *

Those not yet interested in Study and Discussion Clubs may derive a suggestion from the following resolutions of the annual convention of the Cath. Union of Ohio and the State Branch of the Natl. Cath. Women's Union. The men's gathering approved of the declaration:

"We favor and urge the establishment of Study Clubs in order that our people may be in a position to defend Holy Mother Church, and act intelligently in matters of public concern."

On the other hand, the meeting of the Women's Union subscribed to a resolution on "Group Study":

"Experience has taught that group study is possible even if the members have enjoyed an ordinary education only. Groups have been formed through mutual interest in various matters, some of them of an entirely temporal nature. It is possible for the laity to converse intelligently with non-Catholics and indifferent and inactive Catholics upon matters of vital importance, provided that they are willing to give some time to study and discussion of such subjects in union with others of their own class. We urge our members to lose no time in preparing for such work in the early fall, taking for their subjects material derived from the *Official Bulletin* [of the Natl. Cath. Women's Union] or offered by the Catholic Action Service that is being inaugurated at this convention."

The Catholic Action Service referred to intends to offer members of the Union short addresses on a number of subjects.

Having spoken of the loss the Catholic Social Movement had sustained by the death of Msgr. Canon Paul Six, at Cassel, in the north of France at the age of 76 years, the *Christian Democrat* declares study circles and closed retreats, the methods of training signalized in *Quadragesimo anno*, to have been inaugurated by this priest many years ago. "He commenced to write and founded a periodical which became influential, under a name," the Catholic Social Guild's organ continues, "which would appeal to our readers, *La democratique chretienne*." He commenced his series of open discussions with large working-class audiences, holding his hearers at times for many hours. After some parish work he was devoted entirely to social problems by his appointment as Director of Social Works for the Diocese of Lille, and in that capacity he trained many Catholic lay leaders and also a number of priests to share in his work and to follow him."

To measure his achievement, the *Christian Democrat* assures its readers, "one needs to visit the districts and to see the study circles, trade unions, advisory bureaus, social centers and cooperative organizations which have developed in the lifetime of this great disciple of Leo XIII and Pius XI."

* * *

Voicing his own interest, and presumably that of the Connecticut Branch of the C. V., in the Youth Movement, Mr. E. L. Siebert, past-President of that State federation, says in the Message he submitted to this year's convention of his Branch:

"The Central Verein always was, and still is, interested in youth and its problems. Six years ago we organized the Recreation League to meet the needs of our young people. How well it has accomplished its purpose I leave to your judgment to decide. I propose that, in conformity with a resolution of the last National Convention, we request the Reverend pastors to submit recommendations to our fall meeting, with the idea of arranging a separate youth conference, to develop a program of cultural activities which may appeal to the young people in each city."

* * *

There are two wholesome thoughts in the following terse resolution adopted by the annual convention of the Cath. Union of Ohio:

"We pledge our support to the Hierarchy promoting the Catholic Youth Movement, and in this connection we urge vocational guidance by parents."

The Rev. Charles F. Moosmann, of Munhall, a guiding spirit in the Pennsylvania C. V. and C. W. U., and member of the Committee on Catholic Action, has tendered the C. B. the fee for a Life Membership.

A further contribution to the Endowment Fund of \$15 was appropriated by the District League for St. Louis City and County, towards three memorial enrollments, those of Msgr. Muehlsiepen, Msgr. Faerber, and Dr. Edward Preuss.—Moreover, this fund will benefit by another contingent gift of \$1000, forwarded by a priest who had previously set up 5 contingent funds with the Bureau, which receives the interest from the investment.

CO-OPERATION AND CREDIT UNIONS

While our people are, at the present time, more than merely prone to expect and accept assistance from the Government, the President of the Bengal Co-operative Organization Society has protested to the Government of India for not having asked the Local Governments to consult non-official organizations in formulating a scheme for co-operation, for which purpose the Government of India has made a special grant to local governments. In addition to the President's strong pronouncement on this subject, the Secretary of the Organization Society issued a weighty statement, in the course of which he points out:

"A proper development of co-operative societies can never be brought about by Departmental control and guidance. It is this consideration which has led promoters of the co-operative movement in Western countries to entrust bodies, like the Bengal Co-operative Organization Society, with such functions as education, publicity, organization, etc. Government in this country has so far acknowledged the wisdom of such a course, and this policy had the support of various Commissions and Committees that had conducted enquiries into the working of the co-operative movement and suggested lines of reform and progress. If the co-operative movement is to be successful it must be based on popular support and the application of the principles of autonomy and self-help."

We admire the spirit which gave utterance to these protests; co-operation is nothing more or less than self-help and mutual-help organized for the purpose of attaining certain ends beneficial to members and which they could not attain except by means of mutual aid. Whenever a government interferes with the operation of so wholesome an arrangement and purpose, as co-operation is, it inflicts an injury on organizations of this nature and on itself. The Encyclical "Quadragesima anno" says in this regard:

"The State should leave to smaller groups the settlement of business of minor importance, which otherwise would greatly distract it; it will thus carry out with greater freedom, power and success the tasks belonging to it alone, because it alone can effectively accomplish these: directing, watching, stimulating, restraining, as circumstances suggest and necessity demands. Let those in power, therefore, be convinced that the more faithfully this principle of subsidiary function be followed, and a graded hierarchical order exist between various associations, the greater will be both social authority and social efficiency, and the happier and more prosperous the condition of the commonwealth."

* * *

Drawing on "A Live Little Circular Bulletin", issued by the Sebastopol Consumers Co-operative Federal Credit Union, the monthly *Co-operative Saving*, published by the Farm Credit Administration at Washington, presents the picture of a rural community evidently saturated with the co-operative spirit and where a well-organized and administered credit union should find a fertile field of activity.

To begin with there is the Sebastopol Consumers Co-operative, serving a population of fruit growers in Sonoma County, California.

An apple growers' dehydrating co-operative association is now being organized in the same area, while a wholesale co-operative association, as stated in the Bulletin, is being set up to do the buying for the retail consumers' store operating in northern and central California.

"It is obvious," *Co-operative Saving* continues, "that the people of this territory are becoming thoroughly familiar with co-operative principles and practices. They will have no difficulty in appreciating the worth of co-operation applied to finance, particularly when they have an example of its practical working in their midst."—There must be a large number of Catholic rural communities in our country, where the possibility of organizing a chain of co-operatives, such as that just referred to, exists.

* * *

The Wisconsin Conference of Catholic Parish C. U.'s has been brought to the attention of the readers of *The Salesianum* by Rev. Paul Tanner, M.A., writing on "Parish Credit Union Opportunities in Wisconsin" in the journal of St. Francis Seminary, Milwaukee:

"Through the influence of the Central Verein, an organization that has done splendid pioneer work in the Catholic parish Credit Union field, there has been organized last year the Wisconsin Conference of Catholic Credit Unions, now numbering 9 parish units. It is devoutly to be hoped that many, many more parishes, inspired by the progressive leadership of social-minded pastors, will investigate the Credit Union idea and form their own Credit Unions and join the Conference."

Mr. B. F. Hillebrandt, Managing Director of the Missouri Mutual Credit League, stationed at Kansas City, who attended a session of Parish C. U. Conference No. 1 of Missouri at the Central Bureau, was likewise impressed with the efforts of this group.

* * *

Writing on "Co-operative Credit" in the *Commonweal*, the Rev. Edgar Schmiedeler, O. S.B., Director of the Rural Life Bureau of the Natl. Cath. Welfare Conference, discusses the origin and development of the Credit Union, devoting passing attention also to the Parish C. U. Referring to the participation of the C. V. and the C. B. in the promotion of peoples' banks, he writes:

"The Central Bureau of the Central Verein of America, with headquarters at St. Louis, has contributed not a little to the success of the parish Credit Union movement. It had espoused the cause of Parish Credit Unions, especially in rural districts, even before other agencies had conceived the idea. Particularly has Missouri, under the influence of the Central Bureau, gone forward in the development of parish Credit Unions. In its work, it has cooperated wholeheartedly with the Credit Union National Extension Bureau and with the Catholic Rural Life Conference."

* * *

The resolution on Credit Unions adopted by the annual convention of the Ohio Branch of the C. V. is essentially an emphatic appeal to

the affiliated units to found and operate associations of this kind:

"The Credit Union, both in the Catholic parish and in industrial, commercial and other establishments, has proven its value so convincingly that our members should hesitate no longer to organize and participate in Parish Credit Unions. As members of these associations, they should follow true co-operative principles and be guided by considerations of Christian ethics.

"In view of the interest evinced recently by the press of the country in the co-operative movement, we feel encouraged to proceed and to redouble our efforts for the promotion of Credit Unions."

* * *

After 2 years and 3 months of operation, the St. Louis Policemen's Credit Union numbers 1407 members, has 726 loans outstanding, while its assets amount to \$162,733.23. The total of loans granted since the association was formed is \$359,497.50.

In the face of so remarkable a development, the question suggests itself: Why is it that 1400 men out of one occupational group can successfully set up so important a financial organization, while on the other hand parishes of 1000 to 1500 families can muster only 200 to 300 men, women and children into the service of a Parish Credit Union?

* * *

The Annual Message submitted to the recent convention of C. V. of Connecticut by President E. L. Siebert recommends:

"Our 3 Credit Unions have passed through the stage of organization and are established institutions. Those of you who have no Credit Unions in your city should learn how these associations serve those parishes in which they operate. I recommend that a committee of 3 be appointed by this Convention to act as a Credit Union Promotion Committee, to contact groups and arrange for a Catholic Credit Union Conference in the future."

* * *

No less than 51 Credit Unions obtained Federal charters during July. Texas leads the list in the number of charters secured, with New York a close second.

States represented in the group are: Tennessee, Rhode Island, Texas, Virginia, Maryland, California, New Jersey, Indiana, New York, Ohio, Washington, Florida, Missouri, Pennsylvania, Arkansas, North Carolina, South Carolina, Oregon, Connecticut, Nebraska, Illinois, and Oklahoma.

* * *

From points as far as 85 miles apart, no less than 113 delegates from Parish Credit Unions attended the quarterly session of the Southeast Missouri Conference of Parish C. U.'s conducted at Kelso August 16.

The representatives of the eight affiliated units heard an address by Mr. B. Hillebrandt, of Kansas City, President of the Missouri C. U. League.

A bookseller in India, having requested permission to reprint in the shape of a leaflet the two articles on "The Machine and Unemployment" and "More Machines and More Unemployment", written for our monthly, Rev. Frederick A. Houck, the author, suggested to us:

"It might be well to ask the firm to advertise the 'C. B. and S. J.' Your excellent monthly certainly deserves the widest possible circulation."

Why this Reluctancy Toward the Maternity Guild?

A great opportunity for good is being neglected by the members of the C. V. A Catholic priest, writing not long ago in the *Catholic Times*, of London, expressed the hope:

"When the Catholic movement (Catholic Action) gets going, we sincerely hope that some practical means will be found of devoting at least two organizations, one for men and one for women, to the inspiring Catholic work of helping parents."

Now the Maternity Guild, in which both men and women are expected to cooperate, grants Catholics the opportunity to aid parents at a time when assistance is in many instances most needed. Our willingness to cooperate with the Maternity Guild is, furthermore, proof of the sincerity of our statements on the religious and social significance of the family, as well as of our condemnation of neo-Malthusianism.

"What use is it," says the English priest, "to keep preaching that contraception is a sin, unless at the same time we come to the real assistance of those who have large families, or are going to have them, rather than break the law of God? Preaching without practising is pharisaic. It gets nowhere. It makes the persons concerned feel hopeless."

Evidently, realizing the need of an organization such as the Maternity Guild, the writer of these sentences, having asked leave to "say what we would like to say," continues:

"Being nothing if not practical, we would like to see an organization of Catholic women which would go to every worthy and needy Catholic mother and give her all the money she will require to pay doctor and nurses when a baby is expected.

"Some branches of our women's societies do at present lend linen, but not too many of them. A service like that, as well as gifts of baby clothing, and home help, or the means to pay for it during the first weeks after the arrival of the baby, could be made almost universal, with a determined effort on our part."

It is all this and more our Maternity Guild, as proposed by Rev. Fr. Joseph J. Schagemann, C.S.S.R., is intended to do for mothers and indirectly the family and society. Nevertheless our members have remained lukewarm to an astonishing degree. Is there no remedy for this attitude?

Necrology

A striking personality was removed from what was in truth a "field of action," when, on July 23, the Rev. John Fugel, for forty years pastor of the Church of the Visitation at Vienna, Mo., and for more than 33 years editor and publisher of *The Home Adviser*, died at the age of 72 years.

Fr. Fugel, a militant advocate of his convictions, decided, shortly after his appointment to Vienna—a country town in Maries County—to issue a weekly through which he could instruct and encourage Catholics, inform non-Catholics and win their tolerance if not their sympathy, and fight political corruption and the evil of the old saloon. His *Home Adviser* was, and is, an ardent advocate of Christianity, and particularly of Catholic

Christianity; a medium for the popularization of dogmatic and moral teachings of the Church, and withal a simple, home-spun journal of a type the humbler families it reached were bound to welcome. A paper of the type of which there should be a great number in the country in addition to the Catholic weeklies printed in the larger cities.

The deceased priest recognized in the C. V. and its State Branch valuable agencies for the Catholic cause and granted them support, both personally and through his weekly.

* * *

Mr. Henry A. Becker, of Bethlehem, Pa., who departed this life August 10, was one of those quiet but efficient workers for the Catholic cause, of whom there are all too few. He had been Treasurer of the State Branch for 30 years, and held that office at his death. He was, moreover, active in the Lehigh Valley District League, to whose excellent achievements he contributed not a little.

Attendance at his obsequies on the 14th was exceptionally large, both the clergy and the laity being well represented. Among the participants were the Mayor of Bethlehem, a delegation of the City Council, other members of the City administration, delegates from all societies affiliated with the Lehigh Valley District Federation, Mr. John Eibeck, President of the C. C. V. of America and Supreme President of the Knights of St. George, Mr. Jos. P. Hess, Supreme Secretary of the Knights of St. George, Mr. Frank Stifter, President, the Pa. Branch of the C. V., Mr. Leonard M. Boehm, Counselor of the Branch, Mr. John Wiesler, Jr., Secretary, and others.

What the Drought Means

It is possible that the members of the C. V. and the N. C. W. U. may be asked to extend to the Branches of both federations in North Dakota more than sympathy merely during the coming winter. In addition to the vicissitudes, common to the agricultural states of the Northwest during the past 6 or 7 years, North Dakota has just suffered a drought even more extensive and devastating than that of 1935. The results of this repeated destruction of crops are of a tragic nature.

It is from Lefor, where this year's convention of our North Dakota Branches was held early in June, Rev. Fr. Gregory, O.S.B., pastor of the local parish, writes:

"You should see our country as it is now, a barren. It is really pitiful to watch the cattle being moved out, as many as 200 at a time, because of lack of feed. The people are so depressed over existing conditions that it takes almost superhuman efforts to revive their drooping spirits. Our truck gardens will not furnish the bare necessities of the table even, because of the drought; and where weather conditions were more favorable, the grasshoppers have destroyed everything."

There is no appeal for assistance, so far. But as the fall progresses and the cold of the winter envelopes the prairies of North Dakota, conditions may demand that we should remember the needs of the brave men and women who have so tenaciously labored to make the desert bloom.

With the C. V. and Its Branches

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: San Antonio, Texas, September 12-16.

Catholic State League and C. W. U. of Texas: San Antonio, Sept. 12-13.

Cath. Union of New York and C. W. U.: Albany, September 6-7.

State Federation of California: San Francisco, September 6-7.

C. V. of New Jersey and C. W. U. of Hudson and Essex Counties: Egg Harbor City in September.

St. Joseph State League of Indiana and Cath. Women's League: Jasper, Sept. 19-22.

Minnesota Branch of the C. V. and Cath. Women's Union: Winsted, Sept. 27-28.

Cath. Union of Mo. and C. W. U.: Jefferson City, Sept. 26-29.

Cath. Union of Arkansas and Cath. Women's Union: Fort Smith, Oct. 5-6.

New Jersey Branch Delegates Plan for Convention

Meeting in Holy Trinity parish hall at Passaic on June 14, the delegates of the men's and women's societies composing our federations in New Jersey discussed arrangements for the annual convention, to be conducted in Egg Harbor City in September. Details were entrusted to the Executive Committee.

The occasional gatherings of this federation are so arranged as to permit of church services, followed by the business session. At Passaic, after a brief devotion to the Sacred Heart of Jesus, Rev. Michael Rausch, C.P., delivered a sermon on the necessity of steadfastness in the faith. At the general meeting, Mr. Robert Sauer, of Elizabeth, spoke on the Constitution of the U. S. and the Preservation of Liberty.

Connecticut Branch Plan for C. V. Convention of 1937

While the annual convention of the Connecticut Branch of the C. C. V. of A., conducted in St. Boniface Parish hall at New Haven June 20-22, concerned itself with numerous matters of Catholic Action of more or less local application, the delegates likewise devoted serious attention to their plans for harboring the convention of our nation-wide organization of men and women at Hartford in 1937. In view of this occasion and of the invitation already extended to the C. V. and the N. C. W. U., a committee had already prepared a detailed program which was approved by the gathering, while the delegates to the San Antonio convention of our Federation were instructed to press the invitation previously extended.

At the very beginning of the sessions the delegates

were greatly encouraged in their undertakings by the Rev. John Heller, the local pastor, and the Mayor, J. W. Murphy, both of whom addressed them. The sermon of the Rev. Jos. J. Schagemann, C.S.S.R., missioner and originator of the Maternity Guild plan, was both instructive and inspiring. The recommendations of President Edward L. Siebert likewise aroused interest and stimulated action. Three suggestions, approved by the delegates, are of particular interest: that, because of the short space of time allotted for the deliberations on this occasion, a supplementary convention be conducted in the fall; that the memory of the former Spiritual Director, the Rev. N. F. X. Schneider, be honored by enrollment of his name in the memorial scroll of the C. V., and that a standing committee be appointed to propagate the Credit Union idea and to foster the organization of a Parish Credit Union Conference.

A feature of the evening session on the 20th, an oratorical contest and entertainment, was participated in also by members of the affiliated units. The importance the members of the Women's Union attach to cooperation with the N. C. W. U. was evidenced by the fact, that even after the session mentioned, the Rev. Schagemann addressed the delegates on the Guild, while Mrs. Mary Filser Lohr, of New York, President of the N. C. W. U., spoke on Mission Aid and other endeavors of the association.

Discussion of the resolutions aroused serious attention. The Branch, consisting at present of 14 Societies, numbering 1107 members and controlling assets of \$57,382.70, elected the following officers for the coming year: Albert Dobie, New Haven, President; Charles Wollschlaeger, Waterbury, and Albert Kindl, Hartford, Vice-Presidents; Edward Lemke, Meriden, Secretary; and George C. Koehm, Bridgeport, Treasurer. President Dobie and Mr. Jos. Derbacher, New Haven, are to represent the Branch at the San Antonio convention of the C. V.

It may not be amiss to quote, in this connection, the impression this convention made on Mrs. Mary Filser Lohr, President, N.C.W.U. In a letter to the Bureau, not intended for publication, Mrs. Lohr calls the occasion "a huge success," adding:

"I was greatly pleased over the large gathering of young people and that their Mission endeavors have expanded to so considerable an extent in the course of the past two years. Everything indicates that the National Convention at Hartford (1937) will be an outstanding success. They have resolved to set aside one day for the Youth Movement, an innovation which, it seems to me, our coming Convention might consider."

Ohio Union Convention Inaugurates Catholic Action Service

Favored by a number of unusual circumstances, the Catholic Union and the Cath. Women's Union of Ohio, at their convention conducted July 11 and 12 at Frank, a place of pilgrimage, initiated a Catholic Action Service and pledged the members to labor actively for the inauguration of Maternity Guilds. The service mentioned is to consist in the preparation of short addresses on a variety of subjects intended for the use of group-leaders in the hope that their delivery may arouse discussion and lead even to the organization of Study Clubs. Respecting the Maternity Guild the delegates pledged themselves to propagate the idea in their communities and to insure the establish-

ment of at least one guild during the coming twelve months.

A year ago, at Burkettsville, Frank, with its Pilgrim House and its nearby shrine dedicated to the Mother of Sorrows, was suggested as a possible convention place. The recommendation was welcomed by the delegates, and this year's participants were by no means disappointed in the expectations that had been aroused. The convention was conducted as a pilgrimage with marked effect. All routine transactions were taken care of on the first day at the Pilgrimage House, while on the second the delegates to the men's and women's conventions adjourned to the shrine of Our Lady of Dolors for a 'Catholic Action meeting.'

The responsibility of Christian parents toward the home and regarding the education of their children was the general theme of the principal addresses delivered on the 12th by the Rt. Rev. Msgr. John F. Schaffeld, of Cleveland, Spiritual Director of the Women's Union; the Rev. Fr. Cyprian Emmanuel, O.F.M., of the same city, Moderator of the Cath. Union; the Rev. Jos. J. Schagemann, C.S.S.R., Lima; the Rev. Sixtus Meyer, C.P.P.S., Frank; the Rev. Sebastian J. Kramer, C.P.P.S., and Judge Lillian Westropp, both of Cleveland. The necessity of promoting the Catholic Youth Movement was stressed by the Rev. Sixtus Meyer, who emphasized both the duty of the home and of Catholic Action in this regard.

In his Message to the delegates, President George B. Doerger recommended especially that "serious consideration be given to the labor problem, to Credit Unions, Study Clubs, the Maternity Guild, and State Aid for Parochial Schools."

Resolutions on the following subjects were ratified by the convention: Our Holy Father; The Situation in Germany; Elimination of Multiple Job-Holders; The Credit Union; The Maternity Guild; Youth Movement; Motion Pictures; Retreats; Catholic Parent-Teacher Associations; Study Clubs; Catholic Press; Defense of Religion; The Common Enemy.

The elected officers are: Mr. Doerger, President; Hermann J. Fox, Cleveland, Vice President; Clarence J. Schnieders, Cincinnati, Secretary, and Frank X. Wurdack, Columbus, Treasurer.

As indicated, the convention was planned as a promotion-meeting for Catholic Action. Separate sessions of the men and women delegates were conducted on the 11th and in the morning of the 12th, the afternoon of the latter day being devoted entirely to the joint mass meeting and the inculcation of the need for Catholic lay activity and its prerequisites, such as group study. Discussion of the resolutions helped to impress upon the delegates the seriousness of the tasks they must face.

Splendid Educational Program Pursued at Penna. Branch Convention

The annual conventions of the C. V. and Natl. Cath. Women's Union of Pennsylvania are generally impressive by reason of the sterling character of the program followed and the attendance of a large number of delegates. This characterization applies also to the gatherings conducted at Easton July 11-14. Educationally, the convention was what all such meetings should be, a course in Catholic Social Action. The Rev. Dr. Charles Bruehl, of the Archdiocesan Seminary at Overbrook, in the sermon delivered at the solemn High Mass on the 12th, discussed the critical character of the times and

the fact that they demand unequivocal and unwavering adherence to sound Christian principles and practices. At the mass meeting on the same day the Rev. Edwin P. Fussenegger, of Beaver Falls, spoke on the value of the C. V. and the N. C. W. U. and their activities under the title "Cui bono?" Following him, Mr. John H. Lauer, attorney at law of Pittsburgh, treated of "Sidelights on the American Constitution," while Mr. F. P. Kenkel, Director of the Central Bureau, discussed "Two Essentials of Any New Deal." The extemporaneous remarks by Judge J. Stewart were impressive, voicing, as they did, his appreciation of the influence of the Church and of Catholic Societies such as the C. V. and the N. C. W. U. in the present crisis and the impending struggle.

Another educational feature was the Youth Conference, conducted in the evening of the second day, the Rev. Terence Brady speaking on the Boy Scout Organization, Rt. Rev. Msgr. L. G. Fink, of Allentown, on the Sodality and the Holy Name Society and their appeal to youth, and Rev. Wm. Koenig, of Easton, on Study Clubs. Yet a further event of an instructive nature was the Credit Union Conference, at which Miss Julia D. Connor, of the Farm Credit Administration of Washington, discoursed on the C. U. movement.

The discussion of the resolutions and the reports of the District Leagues were of special value to the delegates attending. In addition to a number of standard topics, the resolutions are devoted to an expression of the views of the members on Credit Unions, the Boy Scout Movement, Study Clubs, the Sacredness of the Oath, Catholic Children in Public Schools, Communism, etc.

Much information was provided by the reports from the affiliated District Leagues—the Lehigh Valley League, that of Allegheny County, the Susquehanna District (which reported seven new affiliations), the Erie District (reporting additional affiliations), the Philadelphia and the Schuylkill District Leagues, all of which have been active during the year. An address by Mr. Kenkel on the endeavors of the C. B. and the Messages by Mr. Frank Stifter and Mrs. M. Stopper, Presidents of the men's and women's federations respectively, offered numerous suggestions for thought and action. Mr. Carl Sippel's report, as chairman of the Committee on Organization, and that of Mr. Leonard M. Boehm, in charge of supervision of legislation, demonstrated to the delegates many activities their committees had been engaged in. But it is before all the serious, critical address by the Spiritual Director, Rev. Fr. Fussenegger, must be mentioned.

Credit is due the Pastor of St. Joseph's Parish at Easton, the Rev. A. M. Kerves, who, although in feeble health, accepted the task of being host to the convention for his parish. Much of the work, the services and meetings entailed fell to Rev. Wm. Koenig, assistant, who is also the author of the Souvenir published on this occasion.

Beaver Falls, selected a year ago to harbor the convention of 1937, repeated its invitation, the pastor of the parish at that place, the Rev. Edwin P. Fussenegger, likewise consenting to serve again as Spiritual Director.

Mr. Frank Stifter, of Carnegie, was reelected President; Mr. Jacob Post, Pottsville, and Henry Bauer, Vice Presidents; F. Wm. Kersting, Pittsburgh, Recorder; John Wiesler, Jr., Philadelphia, Secretary; Henry A. Becker, Bethlehem (since deceased), Treasurer. President Stifter appointed the following members to the Executive Board: Frank Erlacher, Allentown; Jacob Post, Pottsville; John Malthaner, Erie; John Alaret, Altoona; Emil Beck, Philadelphia; F. Wm. Kersting, Pittsburgh, and E. A. Phillips, Williamsport.

Resolutions of State Branch Conventions

The resolutions adopted by the Easton convention of the Pennsylvania Branch of the C. V. are entitled: Our Holy Father; Credit Unions; Boy Scout Movement; Study Club Movement; Sacredness of the Oath; Catholic Press; Sunday Observance; Catholic Children in Public Schools; Civic Duty, and Communism.

The following declaration on the Sacredness of the Oath is deserving of special attention:

"God's honor and justice towards our fellowmen demand that the oath, by which we call upon God to witness the truth of our statements, be held sacred.

"The growing disregard of the sacredness of the oath is undermining our very courts of justice. Those administering the oath as well as those taking an oath frequently show a lack of appreciation of the importance and holiness of such a declaration. Naturally, perjury is no longer looked upon as the heinous crime against God and our fellowman it really is.

"We deplore this lack of respect for the sacredness of the oath and request those, whose duty it is to direct this solemn act, to do so in a manner corresponding with its sacredness.

"We also call upon those who take an oath, to ponder the thought that God will not be mocked. If we call upon Him to witness our statements, we assume the obligation to tell the truth.

"Further, we appeal to the legal profession to help revive in the hearts of their clients and witnesses disgust against any attempt to belittle the sacredness of the oath, so that their profession will not fall into disrepute and cause our courts to be a mockery of justice, which they are established to dispense.

"When called upon to take an oath, one should do so with proper decorum and pondering the thought: 'What doth it profit a man if he gain the whole world but suffer the loss of his soul.'"

The declaration on Communism reads:

"From a false sense of security not a few of our people are inclined to declare: 'It cannot happen here' when confronted with the progress of Communism in other parts of the world. But so insidious a movement as this should not be underestimated. The fact that the accusations Communists direct against the existing social and economic order of things are justified to a great extent, increases the danger of making the entire program of Marx and Lenin seem attractive. And since man tends to go from one extreme to another, the urging of Communists to turn from a system crassly individualistic and partial to property rights, to the detriment of human rights and human dignity, to one promising the masses peace and plenty, is apt to prove enticing to the sorely tried masses. Especially inasmuch as they are promised in addition that, the class struggle having attained its purpose, the rule of the proletariat will be established in a classless society.

"Based on false assumptions, Marxian Communism would prove unworkable in the end even though it had not taken over from other schools of thought the atheistic and materialistic doctrines which its disciples profess and have put into practice wherever they have attained to power and with such terrible results in more countries than one. Professedly godless, Russia cannot endure; the reign of Bolshevism must end in chaos wherever it has been established.

"In order that these false doctrines may not obtain a foothold even on American soil, Catholics should be mindful of the solemn warnings of our Holy Father who has so frequently pointed to the consistent policy of the Red Front to spread the doctrines of Communism, to undermine existing Government and by every means known to the artful leaders of the Red International to prepare the way for the contemplated world revolution.

"But let us not meet the situation with criticism and

protests merely; let us rather oppose to the efforts of Communists to spread the doctrines of Marx and Lenin a truly Christian program based on the Encyclical 'Quadragesimo anno.' Let us champion, with other words, the cause of Social Justice and Social Charity."

* * *

Among the terse declarations of principle approved as resolutions by this year's convention of the Cath. Union of Ohio are the following, dealing with Motion Pictures, Defense of Our Religion, and The Common Enemy, namely Communism. These read:

"In appreciation of the Encyclical of the Holy Father approving the Legion of Decency and extending it to the entire world, we wish to urge particularly the responsibility of parents with respect to motion pictures . . ."

"We urgently recommend that no aspersions upon our holy religion or its priests should be permitted to remain unanswered. Let our members in every section of the state be prompt in replying to false charges . . ."

"On three distinct occasions in recent months Our Holy Father has warned against the spread of the doctrines of Communism. As the Holy See has access to sources of information not open to any other agency, and since the Vicar of Christ is appointed to guide the flock of Christ, we wish to declare our humble acceptance of these admonitions and to pledge our efforts, individually and collectively, to proceed through self-instruction and the enlightenment of others to give battle for God against this monster designated by Pius XI. as 'the common enemy.'"

A Strong Fraternal

According to a statistical table, published in the convention issue of the *Knight of St. George*, the organization whose journal it is, grew from 63 branches on January 1, 1906, to 360 branches on April 1st, of this year. While the assets of this Fraternal were restricted to \$50,686.85 on the date first mentioned, the total reached on April 1st was \$4,012,136.08.

In the 30 years and 3 months' period under consideration, the Knights of St. George paid to the heirs of members called by death \$7,022,695.74. To members, visited by illness, the organization paid out during the same years, \$1,859,167.92. Consequently, members and their heirs were paid \$8,881,863.66 by this mutual insurance society in a little over 30 years.

The same issue of the official organ contains the President's Biennial Report of the Knights of St. George Home at Wellsburg, W. Va., which represents an investment of \$450,000. The institution is, as Mr. Eibeck mentions, "dedicated to the comfort and happiness of our aged and infirm brothers and their wives on Mount St. George," beautifully located on the banks of the storied Ohio river. In proof of the deep affection the members of the Knights of St. George have for the institution, the report mentions the communion railing recently installed in the chapel of the Home, a gift of Past Supreme President, Mr. Jos. H. Reiman, in memory of his brother, the late John L. Reiman. It is also worthy of note that the communion railing was largely wrought and constructed, as Mr. Eibeck states, "by some of the craftsmen who are guests at the Home, and to whose splendid craftsmanship it bears testimony."

New Brochures

To the excellent brochure by Fr. Francis Bor-gia Steck, O.F.M., "The First Half-Century of Spanish Dominion in Mexico (1522-1572)", published last winter, the Bureau is now adding a second monograph by the same author, professor of Hispanic-American History in the Catholic University of America. Devoted to the discussion of the "Historical Background of the Church-State Problem in Mexico," this brochure should, because of the importance of the subject and soundness of the author's arguments, be welcomed by priests and lay people, particularly members of study-clubs.

The price of the brochure (72 pages and cover) is 25 cents the copy, \$2.25 the dozen.

A second brochure bearing the Central Bureau imprint, "Contraception a Common Cause of Disease", by an eminent English physician, Frederick John McCann, M.D., F.R.C.S., President of the League of National Life, of England, is intended for seriousminded people who should know what results the "humanitarian" practices advocated by the proponents of birth control are liable to have.

The treatise, consisting of 24 pages, presents an array of physiological arguments against contraception. While the author avoids the moral considerations, he proves conclusively that nature punishes the transgression of her laws advocated by birth-control propagandists. Our issue is the "authorized American edition." Price is 15 cts. the copy.

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In addition, we shall publish early in the fall the following brochures:

"An Essay on Catholic Action", by Abbé Jacques Le Clercq, translated from the French by James D. Loeffler, S.J.; "Children's Reparation to Their Mother", by a West-Indian Bishop; "Garcia Moreno, Catholic Statesman and Martyr", by E. I. Goerlich, Ph.D.; "Man, a Trilogy", by H. C. E. Zucharias, Ph.D.

There is at present a much needed brochure in work, "Psychopathic Conditions and Their Elements", the publication of which we hope to be able to undertake early in the coming winter. We have been assured that especially the clergy will welcome the discussion by a competent author of so timely and important a subject.

A Labor of Love

An astonishing labor of love for the benefit of the C. B. has been accomplished by Mr. L. Schuermann, of Decatur, Illinois, by applying himself to the task of compiling indices for 28 volumes of *Central-Blatt*. How diligently Mr. Schuermann has labored, the extent of the index for each volume proves; most of them are composed of more than 50 pages.

Not content with having accomplished what would seem an impossible undertaking to most of our members, the compiler of the indices produced a typewritten manuscript of 62 pages having to do solely with "Items which appeared in the *Central Blatt and Social Justice* during and after the World War, revealing the activities of the Central Verein and its members."

In fact, this particular index does even more

than the title chosen by Mr. Schuermann indicates, since he has listed all references to the War, and not those merely referring to charitable activities, etc., published in our monthly from the outbreak of the War to the end of 1933.

This particular index would prove a revelation to most of our members, especially to those who have joined our societies in recent years. How many of them know, for instance, that the C. V. assisted the Catholic War Council, organized by the Hierarchy, with a donation of \$10,000 while it was still in its formative period? Or that 34,190 copies of "God's Armor," a prayerbook intended for soldiers and sailors, and published by the C. B., were distributed? Even we of the C. B. staff had forgotten that this prayer book received favorable comment in the *Revista Católica*, published by the Jesuit Fathers. The enumeration of letters of acknowledgment received from Cardinals (15), Prince Bishops (4), Archbishops (2), Bishops (18), Bishops' Conferences (2), etc., etc., throws further light on the varied activities of our organization of a charitable or patriotic nature during the memorable decades referred to.

The Old-Clothes Man's Appeal

Towards the end of September the C. B. will wish to send to the various Indian Missions a substantial number of bales and boxes of clothing for men, women, and children, also quilts and blankets, etc., etc. The amount of wearing apparel, which it will be possible for us to consign to the Missionaries and Sisters advancing the welfare of what should be known among us as "the forgotten man", depends entirely upon the thoughtful generosity of our members and friends.

It is a necessary and deserving charity in which we are asking our members to participate. The letters of acknowledgment received after the Bureau's last disbursement of clothing, early in May, emphasizes anew our obligation to the poor Indian. This, for instance, is a characteristic message: "That was a mighty fine collection of useful articles, which reached us yesterday," writes Rev. Fr. Edward, O.S.B., from St. Michael's Indian Mission in North Dakota; "I certainly appreciate your kindness in directing it to us." The same Missionary assures us:

"Pressed continually by need and want, we are only too grateful for every consideration granted us, even a kind word or prayer sent heavenward in our behalf is deeply appreciated. In one or the other manner almost anything and everything, people send us, can be used to advantage at the Mission. If they only knew how great a service and help they are rendering us by donating to the Indians their used garments, etc., they would permit nothing to go to waste."

Let us add that this particular Mission is commended to the generosity of the faithful by Most Reverend Aloisius J. Muench, Bishop of Fargo, in whose Diocese it is located.

An accumulation of tin-foil, lead-foil, aluminum-foil, etc., sold by the Bureau in July brought \$32.03. In accordance with the intention of the donors of this material the proceeds were added to the Mission Fund.

Miscellany

A layman at Bloomington, Ill., has offered the following encouragement: "You are doing fine, keep it up." Writing a day or two later from Perham, Minn., Rev. S. J. S. declares: "God bless the good work you are doing." Both are subscribers to our journal.

Fortunately we were able in August to ship 11 bales of wearing apparel to as many mission stations in North and South Dakota and Montana.

The early arrival of winter in the Northwest makes it extremely desirable that warm clothing should be available in sufficient quantity long before the people of the Middle West and the South even think seriously of the approach of snow, ice and cold winds.

One of our contributors has been fortunate enough to view the Catholic Press Exhibition in the Vatican City. He assures us he found it magnificent.

"Fancy that it is there," he continues, "I had first sight of the June number of *Social Justice*, I sat down and read my article then and there; ultimately, the attendant obligingly got me another copy to take away with me!"

The following appeal, addressed to the Bureau on a recent occasion by the Most Rev. J. K. Hayasaka, Bishop of Nagasaki, Japan, is submitted herewith to the consideration of our members:

"Since our priests live on Mass stipends, they are necessary to their subsistence. It would, therefore, be a great help to us, should the C. B. be able to send us Mass stipends oftener, having found some good Rev. Fathers who would, out of sympathy with our poor Mission, entrust them to you for us."

Although the C. V. of Connecticut face the two-fold problem of providing and financing an adequate celebration of their golden jubilee and of entertaining the C. V. and N. C. W. U. in national convention, the delegates attending this year's gathering nevertheless voted to raise \$100 for the Central Bureau Endowment Fund, as a tribute to the memory of the late Rev. N. F. X. Schneider.

Fr. Schneider, stationed for a long time at Meriden, was deeply interested in the C. V. and the N. C. W. U.—It is worthy of notice that delegates of all member societies voted to contribute to the fund.

Possibly the spirit of the missioner F. X. Weninger, S.J., hovered over the recent meeting of Sacred Heart Society of Guttenberg, Iowa, which voted to reaffiliate with the C. V. at the solicitation of the Committee for Promotion of the Central Verein. Guttenberg was made famous both in the U. S. and in Europe through the relations of Fr. Weninger. It was at Guttenberg a flaming cross appeared in the skies at the moment of the blessing of the wooden mission cross erected on the parish

ground by the Apostle of the Germans in the United States.

Mr. Frank Stifter, of Pennsylvania, Chairman of the Committee, writes, he had been advised that the officers of Sacred Heart Society intended to solicit reaffiliation of another organization at Guttenberg with our Federation.

Two publications, one of a nationwide, the other of local character, were granted recognition at the recent Annual Catholic Youth Day of the C. V. Societies in Central Missouri by the Rt. Rev. Msgr. Joseph Selinger, D.D. According to *The Home Adviser*, of Vienna, Mo., the Monsignore urged study of our journal and the Vienna weekly upon his audience.

"*Social Justice*," the late Fr. Fugel commented, "is in its 29th year, and since its publication it has served the cause it has emblazoned on its cover, in an unique scholarly and enthusiastic fashion. There is no ill or ache in our social make-up that this Journal, under the leadership of Dr. F. P. Kenkel, has not treated with scholarly ability and under universal aspects. On our part, we would like to add that if *Social Justice* were read, studied and digested in every American home, Catholic or Protestant, Jewish or Gentile, the major mal-administrations of Social Justice would vanish even as the common fog vanishes at the approach of the summer sun. We could hardly think of the Monsignore making a more befitting recommendation;—*Social Justice* should be a leading journal in all American homes."

Acting for the Convention Committee, C. V. of New York, Mr. Theobald J. Dengler, Chairman, adopted a method of promoting this year's convention of the Branch at Albany which should recommend itself to the officers of all of our State Leagues. Some six weeks prior to the event he addressed a letter to each and every member of the clergy in the convention city and a large number of priests residing in other parts of the State, acquainting them with the nature of the organization and soliciting their cooperation. At the same time, a letter went to the laity, emphasizing the need and obligation to send strong delegations to the convention, the first one to be conducted at Albany since many years.

Mr. Dengler pointed, in this connection, to "one really worth while accomplishment," which had so far resulted from the efforts made by the N. Y. State Branch to regain lost ground in Albany, the reestablishment of the Catholic Women's Union there. "Four societies and a goodly group of individual members," the letter says, "have joined the organization." The Chairman of the Convention Committee expresses the hope that, before Labor Day, the C. V. may have succeeded to establish a Local Federation in Albany.

While addressing the delegates at one of their meetings at New Haven during this year's convention of our Connecticut Branch, Rev. Joseph J. Schagemann, C.SS.R., impressed on his audience the necessity of knowing well the aims and purposes of the C. V., in order to be able to impart to others, especially the members of the

younger generation, a generous appreciation of our Federation.

Because time was at a premium, Fr. Schagemann devoted five minutes to stressing the point that the young people, first of all, demanded to know what the C. V. was doing, or intended to do, and that therefore they, the delegates, should know their C. V. and C. W. U., and be able to discuss their program and its merits intelligently. Such knowledge, he said, was necessary, if it was their intention to "sell" their organization to the younger generation.

Rev. Fr. Schagemann came away from New Haven well impressed with both the attitude and the spirit of the representatives of the C. V. as well as those of the Connecticut Branch of the N. C. W. U.

A reconditioned ostensory, i. e. newly gilded and burnished, and intended for the parish at Naguilian, Isabella, P. I., reached its destination on the eve of the Feast of the Sacred Heart. Hence, it was possible, for the first time in the history of this Mission served by a Native of the Islands, Rev. Fr. Roque N. Fidel, to conduct the Forty Hours Devotion. "What a blessing for my Mission," this Filipino Father writes. The ostensory was secured by the St. Louis District League of the N. C. W. U.

Book Review

Received for Review

Willam, Dr. Franz Michel, *The Life of Jesus Christ in the Land of Israel and Among Its People*. Transl. and adapted into English from the Fourth Revised and Enlarged German Edition. Edited by Rev. Newton Thompson, S. T.D. B. Herder Book Co., St. Louis, 1936. Cloth, 488 p. \$4.

Gröber, Dr. Conrad, *Katholisches Ehe- u. Familienbüchlein*. Herder Co., Freiburg i. Br. and St. Louis, 1935. Stiff p. c. xv and 21 p. 30 cts.

Gröber, Dr. Conrad, *Vom Christkind u. d. hl. drei Königen*. Herder Co., Freiburg i. Br. and St. Louis, 1935. Stiff p. c. 66 p. 55 cts.

Müller, Joh. Bapt., S.J., *Mota Saheb. Von Erlebnis zu Erlebnis im Wunderland Indien*. Herder Co., Freiburg i. Br. and St. Louis, 1935. Cloth, 209 p. \$1.10.

Schuster, Joh. Bapt., S.J., *Die Soziallehre nach Leo XIII. u. Pius XI.* Herder Co., Freiburg i. Br. and St. Louis, 1935. p. c., 155 p. \$1.50.

Ruland, Rev. Ludwig, D.D., *Foundations of Morality. God, Man, Lower Creatures*. Adapted into English by Rev. T. A. Rattler, O.S.A. B. Herder Book Co., St. Louis, 1936. Cloth, 386 p. \$3.

Garrigou-Lagrange, Rev. R., O.P., *God: His Existence and His Nature*. Vol. II. Transl. from 5. French ed. by Dom Bede Rose, O.S.B., D.D. B. Herder Book Co., St. Louis, 1936. Cloth, 576 p. \$4.

Lenhart, John M., O.M.Cap., *Pre-Reformation Printed Books*. Franciscan Studies No. 14, Oct. 1935. N. Y., 1935, p. c., 197 p. \$1.

Habig, Marion A., O.F.M., *Catholic Leadership Toward Social Progress—The Third Order*. Fran-

- ciscan Studies No. 15, Nov. 1935. N. Y., 1935. p. c., 74 p. 50 cts.
- Tatum, Edith, *A Chaplet for Mary. A Book of Poems*. N. Y., 1935. Parish Visitors of Mary Immaculate. 40 p., p. c., 50 cts.
- Roger, Charles, *Economic Control, The Experiment of Belgium*. Catholic Social Year Book, 1935. London, 1935, Cath. Social Guild, p. c., 80 p. 1 s.
- Lloyd Llewelyn, M.A., *Correlative English. A Textbook for the Second Year of High School*. B. Herder Book Co., St. Louis, 1936. Cloth. 303 p. \$1.25.
- Meyer, Rev. Fulgence, O.F.M., *Conferences for Married Men*. B. Herder Book Co., St. Louis, 1936. Cloth. 196 p. \$1.75.

What has always appeared to us an indispensable publication, *Primitive Man*, edited for the Catholic Anthropological Conference by Fr. John M. Cooper, of the Catholic University of America, is now in its ninth year. If the magazine still remains a rather slender quarterly, this is due solely to a lack of interest among American Catholics for anthropology and ethnology. But as to the need of a journal of this kind, there can be no doubt; the theologian (especially the moralist), the historian, the sociologist, must look to the anthropologist and ethnologist for certain knowledge and information, indispensable to him. The Catholic publicist, college and high school teacher, too, must be instructed by the ethnologist at times. Hence we would wish *Primitive Man* should find an enlightened Maecenas, willing to establish a guaranty fund, the income from which would permit the C. A. C. to increase the contents of its quarterly bulletin, *Primitive Man*, according to the importance of its mission.

Meyer, Rev. Fulgence, O.F.M. *Conferences For Married Men*. St. Louis, Herder, 1936. \$1.75.

The indefatigable missionary, Fulgence Meyer, O.F.M., has added to his long list of instructive books one of Conferences to married men. The book is intended to serve as an aid to married men in making a retreat either in private or in common with others. Readers will find Father Fulgence's book very instructive; particularly noteworthy are the telling illustrations with the aid of which he is able to shed clear light on the vexed problems of modern life. The quotations from Scripture are most profuse. In short, the author's conferences are a new and striking presentation of the Religious Truths applied to modern man. The book will be found a helpful guide in the hands of men whilst on retreat.

J. M. L.

Berthier, Rev. J., *A Compendium of Theology*. Authorized Translation from the French. By the Rev. Sidney A. Raemers, M.A., Ph.D.; Vol. iv. St. Louis, Mo., B. Herder Book Company. \$2.75.

The present volume brings to completion a work which deserves a conspicuous and easily accessible place on the bookshelves of the busy priest, for it is not intended to be ornamental

but a really practical help in cases where ready information is desired. The work is comprehensive in scope and covers the entire range of Theology. Not inappropriately it might be called first aid in the cure of souls.

This final instalment deals with those problems of Canon Law that have not been touched on in the preceding volumes. Chiefly it has to do with the external regulation of the Christian life which constitutes a legitimate and important function of Ecclesiastical Government because the Church is a real society and as such has power over the conduct of its members. Precisely in matters pertaining to this sphere the priest will often have to consult a ready vademecum of reference since it is impossible even for an exceptional memory to remember all pertinent rules, especially as they are of a purely positive nature. The second part of the volume is concerned with the obligations of the different states of life that make up the social organism of the Church. In connection with this topic the question of vocations is duly considered. The treatment of these subjects is sane and sound and the practical purpose of the work is always kept in view.

The reviewer repeats his honest opinion that the work is truly serviceable both as a means of quick orientation in the vast field of theological lore and as a handbook of ready reference.

C. BRUEHL

Gill, Eric, T.O.S.D. *Beauty Looks After Herself*. Sheed and Ward, London. 253 pp. \$2.00.

To all English-speaking Catholics and to the clergy in particular, the writings of Mr. Eric Gill are of very great importance. For on the clergy rests the chief responsibility of choice in the provision of church-buildings and all the many material accessories of divine worship—and in the judgment of art, of what material works are good and beautiful, they share the uncertainty, the confusion of mind, the desperation, of the rest of Western Christendom. In this matter of the philosophy of art Mr. Gill has a combination of qualifications at the moment unique in England and America: he is workman (artist is the usual word nowadays), philosopher (in a modest but none the less effective way), and Catholic. And, though he expressly disclaims any attempt at "final statements of truth," no man is better fitted both by speculation and practice to teach Catholics the principles governing the making of good works of art—they are the same for ecclesiastical art as for any other sort. Nevertheless, "non est propheta sine honore, nisi in patria sua."

Mr. Gill's writings, though many of them first appeared in *Blackfriars* and other Catholic publications, and though he always comes before the public (if so modest a man may ever decently be referred to as "coming before the public") as a Catholic as well as an artist, his

writings are far better known, discussed, and appreciated by non-Catholics. Though he is one of the three best and best-known sculptors in England, only a few of his carvings have been commissioned for Catholic churches (should any object that many of his carvings are unsuitable for ecclesiastical purposes, I would reply that, not having been asked to make crucifixes and madonnas for Catholics, he, having to make a living, makes other beautiful things that are asked for).

Several reasons may be hazarded for this indifference on our part, and one of them can be found in his essays, the second collection of which is named above (the first was published by Cassel & Walterson under the title of *Art Nonsense* about 1930); it includes discussion of such matters as Art and Prudence, Repository Art, Art and Sanctification, Paintings and Criticism, Art and the People, Plain Architecture, and Art and Industrialism. In the preface to *Beauty Looks After Herself* Mr. Gill apologizes for what he calls his "dictatorial manner," but it is not his admirably terse way of expressing himself (used though we are to clumsy verbosity and weak rhetoric) that contributes to neglect of his convictions. It is the convictions themselves, which in matters of ecclesiastical (and other) art would involve us in hard clear thinking, control of our emotions and prejudices, a considerable degree of austerity of heart and will, a hard rowing against the turbid but powerful tides of Renaissance humanism and counter-Reformation pragmatism. Had Mr. Gill stooped to flattery, stopped short of the more unpopular conclusions of his arguments or emasculated them with pious platitudes, deferred to the respectability of the suburbs instead of keeping his eye on the integrity of the saints, in a word, been less rigorously honest and less consistently Christian, he would have had honor—of a sort: and he would not have been a prophet.

Assent to Mr. Gill's premises, arguments, and conclusions does not, of course, involve agreement with the truth, opportuneness, or manner of expression of all the *obiter dicta* he drops by the way. For example, the statement that "cultured people have got to take church-going as a penance" (p. 47) must be understood in its right sense, for the bare words can cause the devout but slow-witted to scent irreligion or enable the debater to score with a cheap *tu quoque*. Point would have been added to the reference to M. Benda's "great betrayal" (p. 93) by quoting the title of his book: it was called *Le Trahison des Clercs*. And it is permissible to express the hope that the clergy will give serious consideration to Mr. Gill's contention that "it is primarily a religious movement that modern art exhibits. It is a movement away from frivolity and hypocrisy and flattery and the worship of mammon." (p. 63)

D. D. A.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Karl von Vogelsang.

Das Leben eines katholischen Sozialreformers.

I.

Manche von den Richtungen, die heute auf berufsständischem und sozialreformerischem Gebiet arbeiten, zählen zu ihren Vorgängern oder Lehrmeistern unter anderen auch den Baron Karl von Vogelsang. Lange Zeit nach seinem Tode vergessen, erlebt sein Andenken und sein Werk in den letzten Jahren steigende Beachtung und Anerkennung. Es ist daher nicht unnütz, sich einmal näher mit dem Leben und dem Schaffen dieses Mannes zu beschäftigen, der seinerzeit im Lichte der Öffentlichkeit stand und heute wieder genannt wird.

Karl Emil Ludolf von Vogelsang war am 3. September 1818 in Liegnitz (Preussisch-Schlesien) geboren. Er war der jüngste Sohn des preussischen Gendarmeriemajors Karl von Vogelsang und dessen Gemahlin Ida, einer geborenen von der Lühe. Die Ahnen Vogelsangs stammen väterlicher- und mütterlicherseits aus Mecklenburg. Der älteste Vorfahre, der urkundlich nachgewiesen werden kann, zog zu Ende des 12. Jahrhunderts mit dem Welfenherzog Heinrich dem Löwen dorthin. Später siedelten sich die Vogelsangs in Pommern an. Im 17. Jahrhundert hatte sich von dieser norddeutschen Linie, der auch Karl von Vogelsang angehörte, ein Seitenzweig abgespalten, der nach Oesterreich gegangen war und hier 1793 den Freiherrnstand erlangt hatte. Die mecklenburgische Linie der Vogelsangs starb in der Mitte des 18. Jahrhunderts aus, und ihr folgte die pommersche Linie nach. Der Grossvater Karls stand zuerst in schwedischen Diensten, später trat er in preussische. Im Jahre 1794 kaufte sich der Onkel Vogelsangs wieder in Mecklenburg an, so dass das Geschlecht nach seiner Urheimat zurückkehrte. Der Vater Vogelsangs starb schon 1820. Seine Witwe vermählte sich 1822 mit ihrem Schwager Gustav v. Vogelsang, welcher seinen Neffen ein liebevoller Stiefvater wurde. Nach seinem Tode erbte Karl

v. Vogelsang samt seinem Bruder August die Herrschaften Alt- und Neugutendorf.

Karl v. Vogelsang war seit seiner Geburt durch ein körperliches Gebrechen ausgezeichnet: er hatte einen Klumpfuss, den man zwar nicht sehr bemerkte, der ihn aber doch zum Militärdienst untauglich machte. So kam es, dass er die Ueberlieferung seiner Familie — die bisher immer auf das Militär gewiesen hatte — nicht weiterführte, sondern sich dem Justizdienste widmete. Er studierte in Lübeck, wo er bei einer alten Lehrersfamilie wohnte und auch in ärztlicher Behandlung stand. Sein Leiden konnte zwar nicht geheilt werden (auch spätere Operationen, denen er sich in Berlin unterzog, nützten nichts), aber er war doch so gut bei Fusse, dass er Wanderungen und sogar Bergbesteigungen leichterer Art durchführen konnte. Nach altadeliger Sitte lernte er auch das Handwerk selbst kennen: er verstand deren sogar drei, das Buchbinden, das Drechseln und das kunstgewerbliche Malen.

Später übergab man Karl einem protestantischen Pastor in Unterricht und Kost (die Familie war ja protestantisch) und nach Erlangung der nötigen Kenntnisse bezog der junge Vogelsang das Gymnasium in Halle an der Saale. Die Universitätsstudien legte er in Bonn, Rostock und Berlin zurück. Das Doktorat der Rechtswissenschaft erwarb er aber auf Wunsch seines Stiefvaters nicht. Dies galt in den Kreisen seiner Standesgenossen nicht als ziemlich. Den ersten staatlichen Dienst trat Karl v. Vogelsang, der sich der Richterlaufbahn im preussischen Staate widmen wollte, beim Kammergerichte in Berlin an. Die Revolution von 1848 führte ihn dazu, aus dem Staatsdienste auszutreten.

In seiner Heimat Mecklenburg sah sich Vogelsang sofort politischen Kämpfen gegenüber. Es handelte sich darum, ob die alte herrschaftsständische Verfassung weiterbestehen oder eine neue, dem Gedanken von 1848 angepasste liberal-parlamentarische Gesetzgebung eingeführt werden sollte. Vogelsang stellte sich mit der ganzen Kraft seiner jungen Ueberzeugung auf die Seite der Konservativen, seiner Standesgenossen, und kam zum erstenmal mit dem Zeitungswesen in Berührung, als er dem Ueberwachungsausschuss beigezogen ward, der die Herausgabe des neugegründeten Kampfblattes der Konservativen in Mecklenburg, des "Norddeutschen Korrespondenten", beaufsichtigte. Hier traf Vogelsang zum erstenmal mit seinem späteren langjährigen Freunde Florencourt zusammen.

Noch ehe der Verfassungskampf in Mecklenburg siegreich für die Konservativen beendigt war, trat ein bedeutsames Ereignis in Vogelsangs persönlichem Leben ein, das für seine ganze Zukunft entscheidend war: im Jahre 1850 trat er zur katholischen Kirche über. Er selbst schreibt darüber 1854 an seinen Ver-

wandten, Oberst Ludwig v. Vogelsang: „Die revolutionären Wirren der letzten Jahre, die auch Mecklenburg ergriffen, wo der Grossherzog es mit seiner fürstlichen Ehre für vereinbar hielt, sich der Umsturzpartei anzuschliessen und die uralten Rechte der Ritterschaft zugunsten einer demokratischen Abgeordnetenkammer zu konfiszieren, leiteten mein Nachdenken auf die letzten Gründe dieser Krankheit der menschlichen Gesellschaft. Ich erkannte, dass diejenige geistliche Macht, welche die Staaten der civilisierten Welt erbaut hat, auch allein mächtig genug ist, sie zu halten — und unzweifelhaft ist diese geistige Macht das katholische Christentum.“ In einem anderen Briefe legt er vier Gründe dar, die ihn zum Uebertritt bewogen: 1. Die Sehnsucht, zu Gott in das richtige Verhältnis zu kommen. 2. Die Erkenntnis, die ihm die Strömungen des Jahres 1848 verschafft hatte. 3. Der persönliche Stolz, der sich nur der von Gott gestifteten Kirche unterwerfen wollte. 4. Ein rascher Entschluss, der ihm jedes weitere Zaudern als Feigheit erscheinen liess. Der Uebertritt Vogelsangs erfolgte in feierlicher Weise zu Ostern 1850 in Innsbruck.

Die Folgen, die Vogelsang durch seinen Uebertritt auf sich zog, waren schwerwiegender Natur. Seit dem Regierungsantritt des Grossherzogs Friedrich Franz II. (1842-1883) war das strenggläubige Luthertum in Mecklenburg herrschend geworden. Ein Landtagsbeschluss beschränkte 1852 die Rechtsfähigkeit der Katholiken. Katholischen Geistlichen war es verboten, auf den Gütern der katholisch gewor denen Adeligen (ausser Vogelsang waren damals noch mehrere seiner Standesgenossen um diese Zeit herum katholisch geworden) Messe zu lesen oder Sakramente zu spenden. Auch die Heranziehung eigener Hausgeistlicher wurde nicht gestattet. Die Religionsfreiheit, die die wenigen Katholiken Mecklenburgs seit Grossherzog Friedrich Franz I. (1785-1837) gehabt hatten, nahm ein Ende. Eine Beschwerde, die der katholische Freiherr von der Kettenburg an den Deutschen Bundestag richtete, wurde von diesem nicht angenommen, da er dazu nicht zuständig sei. So erscheint es leicht verständlich, dass in Vogelsang der Gedanke auftauchte, Mecklenburg zu verlassen. Schon 1851, als er sich mit der Tochter des Staatsrates von Linde vermählte, wurden solche Pläne erörtert. 1854 beschloss Karl v. Vogelsang auch tatsächlich, sein Gut zu verpachten und mit seiner Familie ausser Landes zu gehen. Als vorläufigen Wohnort wählte er Köln.

Mit dieser Reise tritt auch äusserlich in Vogelsangs Leben die entscheidende Aenderung ein. Aus dem Vertreter konservativer Anschauungen, die — so vornehm begründet sie auch sein möchten — doch zum Gutteil noch in der Vergangenheit steckten (dafür zeugt Vogelsangs Kampf an Seite der ritterlichen Ständesversammlung in Mecklenburg, die mit Be rufsständetum nicht viel zu tun hatte) wurde

immer mehr der Vorkämpfer moderner christlich-sozialer Anschauungen. Dies tritt schon in dem Prospekt zur Herausgabe der neuen „Politischen Wochenschrift“ in Erscheinung, die ein „Organ für katholische Politik“ sein sollte und an dem Vogelsang Anteil genommen hatte. Das Blatt ging kurz darauf ein, weil die österreichische Regierung, auf die man gerechnet hatte, ihm ablehnend gegenüberstand. Nun versuchte es Vogelsang neuerdings mit dem preussischen Staatsdienst. Er sollte Oberamtmann in Hohenzollern-Sigmaringen werden. Merkwürdigerweise nahm aber die preussische „Katholische Fraktion“ im Abgeordnetenhaus, die Vogelsang als Mecklenburger für einen Protestant hielt, dagegen Stellung und auch Bismarck wendete sich dagegen, weil Vogelsang der Schwiegersohn des preussengegnerischen Staatsrates Linde und als Konvertit selbst der Freundschaft für Oesterreich verdächtig sei. So kaufte sich denn Vogelsang 1856 in Fussberg bei München an, um wieder festen Boden unter den Füssen zu haben. Hier lebte er nunmehr in den nächsten Jahren und stand mit den katholischen Kreisen Münchens in reger geistiger Wechselbeziehung. 1859 kam er durch Vermittlung seines Schwiegervaters mit dem regierenden Fürsten Johannes II. von Liechtenstein zusammen und begleitete ihn auf einigen Studienreisen. Als er 1860 aus diesem Dienste schied dankte ihm der Fürst dadurch, dass er ihm den Freiherrntitel und die liechtensteinische Staatsbürgerschaft verlieh. Zeit seines Lebens stand Vogelsang mit dem Fürsten in freundschaftlichem Verkehr.

Um dieselbe Zeit musste Vogelsang sein mecklenburgisches Gut Alt-Gutendorf aus finanziellen Gründen verkaufen. Er erstand dafür den sogenannten „Magdalenenhof“ auf dem Bisamberg bei Wien und übersiedelte 1865 mit seiner Familie dorthin. Die erwünschte materielle Besserstellung stellte sich nicht ein. Auch das Gut Fussberg musste verkauft werden. Schliesslich überliess er einen Teil des Magdalenenhofes einer Zementfabrik, übergab die Landwirtschaft einem Pächter und zog nach Pressburg. Hier übernahm er am 8. August 1873 die Mitarbeit an der dortigen Tageszeitung „Katholik“, die seit 1874 den Namen „Das Recht“ führte. Damit war Vogelsang endgültig in die Laufbahn eines Zeitungsmannes eingetreten. Es beginnt jene Zeit, die den Namen Vogelsang bekannt machen sollte. „Um die Leichtigkeit, mit der Vogelsang gleich beim Beginne seiner schriftstellerischen Tätigkeit nach seinem eigenen Bekenntnisse die Feder führte“ — schreibt sein Schwiegersohn Wiard Klopp in der von ihm herausgegebenen Lebensbeschreibung — „recht zu verstehen, muss man erwägen, dass er dazu eine seltene Vorbildung mitbrachte. Die Grundlage waren seine juristischen und später seine geschichtlichen und theologischen Studien zur Erkenntnis der katholischen Kirche. Aus seiner Zeit als Referendar

in Berlin hatte er Einblick in die Gerichtspraxis mitgebracht, in Sigmaringen hatte er in Verwaltungssachen gearbeitet, als Kavalier des regierenden Fürsten Liechtenstein hatte er anderweit Gelegenheit gehabt, seinen Gesichtskreis zu erweitern, in München hatte er in persönlichem Verkehre mit den bedeutendsten Männern der Hauptstadt gestanden; später war er, trotz des abgeschiedenen Landlebens, das er über zehn Jahre geführt hatte, stets ein aufmerksamer Beobachter der politischen Vorgänge geblieben. Ohne Unterbrechung verfolgte er konservative Zeitungen und war aufmerksamer Leser der 'Historisch-politischen Blätter'. Er war, als er die publizistische Laufbahn betrat, ein reifer Mann von 55 Jahren. Er trug in sich einen Schatz von reichem, verarbeitetem Wissen, dass er nun in den folgenden 17 Jahren seiner schriftstellerischen Tätigkeit verschwendisch austeilte konnte. Es war bei ihm wie bei einem gestauten Wildbache. Wenn die Schleusen des Staubeckens geöffnet sind, ergießen sich die Wassermassen ohne Hemmung in mächtigem Falle auf die Mühlräder, um ihre Arbeit zu verrichten. Dieser Vergleich drängt sich auf bei der Betrachtung von Vogelsangs rastloser Tätigkeit bis zu seinem plötzlichen Tode mitten in der Arbeit. Da war nie mals ein Nachlassen der Kräfte zu verspüren. Dazu kam das angeborene Talent der raschen und gewandten Feder, das wohl vervollkommen, aber nicht eigentlich erworben werden kann. Alle diese Vorbedingungen, verbunden mit einem eisernen Fleisse und einem auf tiefer Glaubensinnigkeit gegründeten Streben nach Recht und Wahrheit machten Vogelsang zu dem bahnbrechenden Geiste auf dem Gebiete der Erneuerung des öffentlichen Lebens im katholischen Geiste."

DR. E. GOERLICH, Wien

Wahrhaft grosse und schöpferische Menschen sind nur jene, die Kulturwerte schufen, um die Menschen seelisch zu erlösen und innerlich zu bereichern. Echte Kultur schafft aber nur einer, der echte Kultur besitzt. Kultur aber ist weit mehr als Technik und Erzeugung von genussreichen Gütern. Weit mehr als äusserer Glanz, der von den Tronen und Kronen ausstrahlt. Weit mehr als Vielwissen und geistreiches Reden. Weit mehr auch als verfeinerter Geschmack am Schönen in der Kunst und Natur. Kultur ist Pflege der Seele, die mit der Selbstbesinnung beginnt, zur Selbstbeherrschung und Selbstreife fortschreitet und zur Selbstingabe an Gott und die andern führt. Damit nenne ich nun die höchsten und letzten Ziele alles Besinnens und Arbeitens an sich. Die Hingabe an die andern und an Gott.

DR. CONRAD GROEBER,
Erzbischof v. Freiburg.

Aus Central-Verein und Central-Stelle.

Nur die an die Scholle gebundene Bevölkerung ist das Rückgrat eines jeden Staates; ein Staat, der diese Grundlage beseitigt, gibt sich selbst auf. Pesl.

Ausgegossenheit.

Der Titel mag befremden; "Ausgegossenheit", was heisst das? Der Verfasser des mit dieser Ueberschrift versehenen, in der "Schöneren Zukunft" veröffentlichten Aufsatzes, Dr. Helmuth Burgert, nennt dies sogar "das Erzlaste des Zeitalters," und dennoch befremdet uns das Wort. Gerade wir hier in Amerika leiden an dieser "Ausgegossenheit", und zwar in einem Masse, das aus uns allen menschliche Ameisen macht und aus unserem Lande einen Mirmidonenstaat, in dem es so geschäftig zu geht wie in einem Ameisenhaufen. Und diese Gemeinschaft handelt nach dem Grundsatz: "nach drüben ist die Aussicht uns verrannt!" Einstweilen kam ihr noch der Zweifel nicht, den der Dichter dieser Worte einer seiner grössten Gestalten ebenfalls in den Mund legt:

"Was nutzt uns denn das ew'ge Schaffen,
Geschaffenes zu Geschaffnem hinwegzuraffen!"

Doch nun zurück zur "Ausgegossenheit." Dr. Burgert erklärt, das bedeute den ganzen Gegen- satz zu Gesammeltheit, ja zum "Wandel in der Gegenwart Gottes." Bei der nun einmal bestehenden "Bewusstseinsenge" des Menschen könne dieser freilich nicht allstündig die höchsten Gedanken präsent haben; er müsse sich, wenn er seinen profanen Beruf ausübt, gleichsam in die peripheren Schichten seiner Person entlassen; sein tiefstes Selbst bleibe überdeckt. „Es ist z. B. nicht möglich — Ausnahmen zugestanden —, dass ein Politiker, ein Wirtschaftsführer, ein Fabrikarbeiter die Ausgegossenheit vermeide. Die Monotonie bestimmter mechanischer Beschäftigungen macht selbst den geistigen Menschen dumpf und stumpf; viele, die sich, nur um das nackte Leben zu fristen, zum Maschinenrad erniedrigen müssen, kommen erst in den kargen Ferien, auf dem Krankenbett oder gar erst in den Feierjahren des Alters 'zu sich' (welch sachgerechter Ausdruck der Sprache!). Es gibt nun aber Berufe, zu deren Wesen es gehört, dass der Ausübende eben nicht ausgegossen sei. Wir meinen etwa den Priester, der im Beichtstuhl gesammelten Zuspruch erteilen soll. Vereinsmänner, Redakteure, Organisationshuber, die das Beicht- hören am Samstag Nachmittag zwischen zwei Konferenzen 'abmachen', pflichtgemäß 'erledigen', müssen wir der Ausgegossenheit bezichtigen. Aber auch gehetzte Minister, die ihre Reden durch literarische Routiniere vorbereiten lassen und nachher in erlauchter Versammlung das wohlstilisierte Phrasengewäsch mit falscher Betonung vom Blatt lesen; auch erfolgreiche Nervenärzte, die, um mehr Geld zu verdienen, ihre Patientenzahl ins Ungemessene

anwachsen lassen und daher selbst in schwierigen Fällen für sündhaft hohes Honorar nur Zehnminutensprechstunden gewähren können; auch Schriftsteller, besonders religiöse, die ihre einmal gewonnene Beliebtheit ausnützen und nun jedes Jahr ein Buch abstossen (in dem die feste Nahrung der ersten Schriften immer von neuem aufgewärmt oder in immer breiteren Bettelsuppen verabreicht wird); auch junge Dichter, die, von dem Ruhm ihres Erstlings berauscht, in fickriger Geschäftigkeit sich selber zu kopieren beginnen: das alles sind Menschen der Ausgegossenheit. Sie sind in Wahrheit unproduktiv; 'Mein Sohn, sei nicht vielgeschäftig', heisst es in der Heiligen Schrift; 'multum, non multa', warnt die antike Weisheit. Die lasterhafte Anbetung der Quantität in jedem Be- tracht ist die schlimmste Folge jenes Zustands des Nichtbeischiebens. Es ist jene reklamehaft geistlose Prahllerei mit Riesenziffern, die sogar schon in die sakralen Bereiche gedrungen ist."

„Die lasterhafte Anbetung der Quantität“; „jene reklamehafte geistlose Prahllerei mit Riesenziffern“! Sind das nicht echte Symptome unseres eigenen Krankheitszustandes? Und machen sie sich auch nicht in den katholischen Kreisen unseres Landes bis zum Ueberdruss bemerkbar? Verekeln sie nicht geradezu den "Stillen im Lande," die Carlyle "das Salz der Erde" genannt hat, die Mitarbeit an katholischen Unternehmungen? Macht sich nicht auch in katholischen Kreisen so etwas wie Missachtung alles Kleinen, und besonders jener bemerkbar, die nicht gewillt sind auf den Tamtam zu schlagen und mit den Kastagnetten zu rasseln? Müssen nicht edlere Naturen, die sich zur katholischen Kirche hingezogen fühlen, durch dieses reklamehafte Wesen abgestossen werden?

Kein Zweifel, wir haben eine Atmosphäre geschaffen, die dem Wachstum alles dessen, was edel ist, was der Stille, Ruhe, Ungestörtheit zur Entwicklung bedarf, abträglich ist. Wir sammeln unsere Kräfte längst nicht mehr "im kleinsten Raum"; wir leiden eben, um uns Dr. Burgert's Ausdruckes zu bedienen, an der "Ausgegossenheit." Während wir uns einbilden, dass wir uns rüsten für die unausbleiblichen Kämpfe, die uns bevorstehen, mindern wir unsere Kräfte, weil sie der wahren Gesammltheit entbehren.

F. P. K.

Der Mensch, Herr der Welt, durch seine Arbeit, aber inmitten der Gesellschaft! Er ist gebunden an die Gesellschaft . . . , der Gemeinde eingeordnet, und darum auch dem Zweck und der Autorität der Gemeinschaft in seinen wirtschaftlichen Bestrebungen untergeordnet. Richtet die Nationalökonomie hier wieder und gerade hier den Blick auf das Ganze, so wirkt sie wahrhaft "sozial," gesellschaftsbildend und gesellschaftserhaltend, indem sie die gleichen Interessen zusammenführt, die einander widerstrebenden Interessen ausgleicht, alle Interessen unter sich und mit dem Ganzen harmonisch verbindet.

H. PESCH.

Im Dienste des Kreuzes.

Schwer litt eine Reihe von Jahren hindurch das dem Apostol. Präfekten Pelzer, O.P., unterstehende Gebiet von Tingchow in China unter dem Druck der roten Armee, die bekanntlich in etlichen Provinzen des Reiches längere Zeit Oberwasser hatte. Den eigentlichen Sitz der Präfektur vermochte der hochwst. Hr. Pelzer nur das eine oder andere Mal vorübergehend zu besuchen, nachdem es den Regierungstruppen gelungen war, die Kommunisten daraus zu vertreiben. Kirche und Wohnung, Schule und Kloster der Schwestern fand er jedoch als Ruinen vor. Zur Zeit versucht der gen. Apostol. Präfekt die Mission wiederherzustellen, worüber er uns berichtet:

„Letzthin habe ich Ihnen geschrieben, dass ich zwei Patres nach Tingchow geschickt habe, um dort das alte Besitztum wenigstens in etwa wieder instandzusetzen, wo meine eigentliche Residenz sein müsste. Obgleich in unserer Kasse ziemlich Ebbe ist, spare ich möglichst jede Gabe für diesen Zweck. Für die Ausbesserung glauben die Patres wenigstens \$2000 zu benötigen. Ausserdem schiebt sich noch ein fremdes Grundstück in das unsrige hinein, so dass unser Eigentum aus zwei getrennten Hälften besteht. Die Besitzer sind geneigt es uns für etwa \$300 (U. S.) zu verkaufen, eine günstige Gelegenheit, die wir nicht verpassen dürfen, wenn nun einmal die Centrale zu Tingchow für unsere Mission ausgebaut werden soll.“

* * *

Wenn jemand sich versucht fühlt, zu sagen: „Ich habe es schwer; ich führe ein Opferleben,“ so möge er an jene Salesianerin in Südwest-Afrika denken, die uns jüngst schrieb:

„Bin befördert worden und zwar zur Küchenfee; vielleicht werde ich es noch zum Küchendragoner bringen. Jedoch ich glaube, dazu fehlt mir die Schneid. Mit 65 Jahren, davon 38 in den afrikanischen Missionen, ist man doch zahm geworden.“

Als Grund ihrer Versetzung gibt die betf. Schwester folgendes an:

„Eine junge Kraft wird durch meine Beförderung in die Küche abgelöst werden, um in der neuen Anlage Dienst zu tun,“ d. h. Feldarbeit zu leisten. „Im August ist hier Saatzeit und bis dahin muss noch viel gearbeitet werden.“ Dabei lebt die Bevölkerung von Südwest — der früheren deutschen Kolonie — stets in Besorgnis, ob der himmlische Tau auch eintreffen wird. In dem Brief der Schwester heisst es: „Jetzt möchte man bereits aus dem Gewölk lesen können, ob es frühzeitig seinen Himmelstau auf die Erde schütten werde, damit Gras wachsen und Fütterbüsche im August ausschlagen können. So viel bange, sorgevollen Herzen und forschende Augen möchten das wissen. Möge der liebe Himmelsvater uns allen gut sein.“

Es gehe nun einmal im Südwest nicht one Viehwirtschaft. Die Natur des Landes ist so beschaffen, dass sie keine andere Existenzmöglichkeit als Viehzucht gewährt. Die Karakulschafzucht könnte eine gute Einnahmequelle werden, aber der Regen darf nicht ausbleiben.

* * *

Auch die Missionen in den nordischen Ländern Europas werden sowohl durch die Entwertung der Umlaufsmittel mancher Staaten als auch durch die Verbote, Geld und Devisen auszuführen, schwer in Mitleidenschaft gezo-

gen. Als wir unlängst einem Apostol. Vikar in einem der skandinavischen Reiche versprochen hatten, seiner auch in Zukunft gedenken zu wollen, schrieb er uns:

„Der letzte Satz Ihres werten Briefes hat mich ausser mit Dank auch mit Hoffnung erfüllt. Jede kleine Gabe wird dankbar angenommen und macht etwas aus. Viele kleine Gaben sind unsere Rettung und helfen unserer armen Mission auf die Beine. Die Propaganda in Rom hat zu meinem grössten Leidwesen die Unterstützung wiederum herab gesetzt, sodass wir nicht aus der Not herauskommen. Ich halte mich darum weiter der Güte des Centralvereins empfohlen.“

Man liest ja von Zeit zu Zeit über den Fortschritt des Missionswerkes in solchen Ländern wie Dänemark, Norwegen und Schweden; und man freut sich wohl, wenn es da heisst: „Trotz grosser Schwierigkeiten darf das Missionswerk in den nordischen Reichen hoffnungsfreudig in die Zukunft blicken.“ Daran, dass Glaubenspflicht und Liebe gebieten, die Missionare nicht im Stich zu lassen, denkt man jedoch nicht. Und eben darauf kommt es an.

Besässe die C. St. nicht mehrere Freunde, die ihr gestatten, die von ihnen gestifteten Missionsgaben nach bestem Ermessen zu verwenden, so würden wir nicht in der Lege sein, einer Bitte wie der von Schwester M. Osmunda, C.P.S., in Ost-Afrika, ausgesprochenen, zu genügen. Als Oberin eines Missionskrankenhauses schreibt sie uns:

„Ich wollte Sie durchaus nicht so oft belästigen, jedoch die Umstände zwangen mich immer wieder dazu, mich an Sie zu wenden. Wir hatten nämlich bisher nur 14 Betten in unserem Krankenhaus; diese Zahl reichte wohl nicht immer aus, aber die Patientenzahl betrug meistens nur 18-20. Die Mehrzahl bestand aus Tagespatienten; doch nun ist auch die Zahl der Innenpatienten auf 30 gestiegen, meistens schwer Kranke. Daher muss nun die Mehrzahl stets am Boden schlafen. Dies ist von Uebel für die Kranken und verursacht viel Unordnung. Manchmal meine ich, ich könne es nimmer mit ansehen.“

Nun habe sie sich, versichert Schwester Osmunda, fest entschlossen, auf jede Weise Betten und Decken zu erlangen. „Wenn nur die C. St. so gütig ist, für mich die beiliegende Bestellung der unerlässlich notwendigen Medikamente zu übernehmen, so werde ich in der Lage sein, die Betten zu kaufen, die man hier vorteilhafter bekommt.“

Sie freue sich jetzt bereits darauf, im Gedanken, dass dann jeder Patient sein Bett erhalten werde. „Und wie proper werden dann die Krankenzimmer sein! Dann vermag ich auch meine Gehilfinnen, Kandidaten für die Kongregation der Native-Sisters, anzulernen Ordnung zu halten,“ fährt die Briefschreiberin fort, „damit wir sie später als Schwestern in ihrer Tätigkeit zu verwerten vermögen.“ Manche von ihnen seien geschickte Krankenpflegerinnen.

Solcher Bitten wegen ist es erwünscht, dass der C. St. Gaben zur freien Verwendung anvertraut werden.

Ueber einen Katholikentag in Minnesota.

„Und jung und alt marschierten mit frohen Augen durch die glühende August-Sonne,“ heisst es in dem Bericht des „Wanderer“ über „eine typische deutsche katholische Veranstaltung, die Tagung des Distriktsverbandes des südlichen Minnesota.“ Abgehalten wurde die Tagung am 9ten des genannten Monats, und zwar zu Searles.

Man denke, in einer Zeit wie es die gegenwärtige ist, in der der Miesmacher Weizen blüht, trotz Hitze und Dürre ein Katholikentag im Kleinen, mit Parade und Musik, Redeaktus, und was sonst zu einer derartigen Gelegenheit gehört. An Ansprachen war wahrlich kein Mangel; nach der Begrüssungsrede des Pfarrers der festgebenden Gemeinde, hochw. Jos. Neudecker, sprachen die hochw. Hrn. F. Plaschke, Leavenworth, und W. Wey, Winsted. Dies waren die eigentlichen Festredner; „weitere Ansprachen hielten,“ heisst's im „Wanderer“-Bericht, „die Herren Willibald Eibner, M. J. Aretz, F. C. Kueppers und Joseph Matt.“

Bekanntlich zogen unsere Vorfahren, wenn es recht heiss hherging, wie Tacitus berichtet, singend in die Schlacht, und die Kreuzritter des Mittelalters sangen auf dem Zuge ins Heilige Land, was die Chroniken melden. Auch auf dem Festplatz zu Searles ertönten deutsche Lieder, „in welche die Versammlung einstimmte.“

„Alles in allem — war es ein schönes katholisches Fest, dessen Grundton bei allem Ernst unserer Tage ein starker, christlicher Optimismus war, der sich nicht auf politische Allheilmittel verlässt, sondern auf Gott und die eigene verantwortungsvolle Kraft.“ Diese Ueberzeugung, versichert der „Wanderer“, verrieten nicht nur die Ansprachen der Festredner, sondern sie kam auch in vielen von kleineren und grösseren Gruppen auf dem Kirchplatz gepflegten Gesprächen zum Ausdruck.

Möchte man doch diesen Geist allerorts pflegen, so lange es noch Zeit ist. Wenn einmal die Dämme eingebrochen sein werden, wird es auf lange hinaus unmöglich sein, den guten Geist zu neuem Leben zu erwecken.

Erziehung und Schule sollen hochgehalten werden.

Die in der Ueberschrift angedeutete Frage war auf der diesjährigen Generalversammlung des C. V. von Nord Dakota Gegenstand eingehender Erörterungen. Es lag die, wie es scheint, wohlgegrundete Klage mehrerer Delegaten vor, dass nicht wenige Eltern ihre Kinder benachteiligten durch Vorenthalten des Schulunterrichts und Vernachlässigung der öffentl. Schulen in der Abwesenheit kathol. Pfarrschulen. Das Ergebnis der Verhandlungen über diesen Gegenstand war folgender Beschluss:

Eine der Hauptpflichten der Eltern ist das Erziehungswerk an ihren Kindern. Dazu gehört auch der Schulunterricht. Weil die Religion und das christl. Sittengesetz das Fundament der Erziehung bilden, ist es unter den obwaltenden Umständen gebotene Pflicht der Eltern, die Einrichtung und Aufrechterhaltung kathol. Pfarrschulen zu ermöglichen. Begabteren Kindern soll ausserdem die Möglichkeit geboten werden, höhere Schulen zu besuchen und die ihnen von Gott gegebenen Talente auszubilden. Nicht aber einzig und allein zu ihrem Nutzen, sondern vor allem zur höheren Ehre Gottes und zum Nutzen und Frommen ihrer Nebenmenschen.

Die Katholiken deutscher Abstammung in Nord-Da-